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"COLLECTIONS ALL TAKEN—HOW MAKE THEM FULL?"

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THE following paper, prepared by Brother Van Schoick for his own district, is so practical and so appropriate for the whole Church that we give it place here, and exhort all presiding elders to say "*Amen*," and every pastor to receive it as a special message to himself:

Our Annual Conference being so near at hand, I will send you in advance of our district meeting what I desire to say on the subject assigned me by the Committee on Themes, namely, "Collections all Taken—How Make them Full?"

1. "Collections all Taken." Those ordered by our Church are for Missions, Education, Church Extension, Episcopal Fund, Tracts, Sunday-School Union, Conference Claimants, Freedmen's Aid, and American Bible Society.

Sometimes there is a failure to take one or more of the above, because of an impression that they are of little importance, and may be neglected or dispensed with, and the Church will prosper just as well. Now, it seems to me that no one can carefully study the *object* and *history* of our benevolent causes and not be convinced of their necessity and great advantage to the work of the Lord. "For the administration of this service not only supplieth the want" of the various objects and subjects represented by the collections, "but is abundant also by many thanksgivings unto God."

In order to get a proper view of the value of these collections, it might be well for us to ask ourselves which one of them we could afford *not* to take. In all seriousness I ask, which one *you*, a *Methodist preacher*, a *disciple of Jesus*, would strike from the list?

Would it be Missions, when Bishop Wiley's grave in China is scarcely yet green, and that picture of Livingstone dying on his knees in Africa will never cease to haunt the Church until she goes forth to answer that man's prayer, and places Ethiopia's hands in the loving clasp of those

hands which have so tenderly led and defended us? No collection for missions, when all the world is open to and waiting for the Gospel, and one million dollars a year for this cause is the least answer our Church can make to the Lord's command, "Go, disciple all nations!"

Would you consent to drop the collection for Education, with John Wesley and John Dempster looking down upon you with eager, anxious gaze, pleading that there be no divorce between Methodism and the highest, purest type of learning in the pulpit and pew?

Consider what a Methodist church means to a community: A live, perpetual ministry, a Sunday-school, and all our blessed means of grace. Would you strike out the collection for the Church Extension Society, which, for the past sixteen years, has been building one such church every day, and for the past five years has built more than two every day?

Consider the four millions of freedmen in the South, a few years ago ignorant, superstitious slaves, now invested with the possible blessing or curse of citizenship. Every motive of Christianity, humanity, and public policy demands that they be instructed and elevated to the enjoyment of the precious civil and religious privileges which rightfully belong to them as to us. The Freedmen's Aid Society has been planting schools and sending out teachers all over the South. This society was never needed more than now. It never did better work than it is doing now. Will you drop that collection?

Carry this thought a little farther: All this work of instructing, saving, building up men, requires just those helps furnished by the Bible Society, the Sunday-School Union, and Tract Society. The calls for help from these societies are increasing instead of diminishing. I speak from facts when I assure you that these three collections, which we often term the minor, are really important, *and meet a want* which could not, and would not, be met were they to be dropped. I have heard pastors say in Conference, "We have taken all the collections excepting three," meaning these three. Can you conscientiously make such a report?

I scarcely need speak of the collections for the Episcopal Fund and Conference Claimants. Since the support of our Bishops has been taken from the Book Concern and thrown upon the Church, the sentiment has been strengthening that our chief superintendents, "in labors more abundant," with "the care of all the churches," are men truly "worthy of their hire." While so many have fallen in recent years, as a result of overwork, it would be a reproach to us to fail in our obligations to those who are living.

The collection for Conference Claimants is constantly growing in favor in most of our congregations, and could not be ignored without putting an indelible blot of shame on the Church. Even the Athenians passed a law that the horses which drew the material for building their beautiful temple, called Hecatompedon, should ever thereafter be kept at the expense of the state, and not be permitted to do further work. Dear brother, make your people know what our superannuated preachers have

done toward building the material and spiritual temples of the Lord and of Methodism all over this country, and see if they will dare do less for these glorious men than the Greeks did for their horses! "Collections all taken!" Yes, a thousand times yes. Let not one of them be dropped or slighted to the least degree!

2. "How make them full?" May I presume on your indulgence when I state, as my deliberate conviction, that the first and most important step toward making them full is for *the pastor to feel, through all the depths of his being, that they* OUGHT to be taken in full.

What *ought* to be done *can* be done. I do not know a charge on Wyoming District which could not meet every appointment in full, and be all the richer and better for it. The churches of Macedonia, in great affliction and deep poverty, gave to and beyond their power, and the apostle commended them for it, and exhorted the church at Corinth to emulate their example. Many of our charges give generously to current expenses and the benevolences, but no church within my acquaintance reaches to or passes the limit of its power. I am sure that if each of my brother pastors will look over the names of all attending on his ministrations, and make a moderate estimate of their ability, he will be astonished to see how much more they might do, if they only would. Hence, there need be no delicacy in asking the people to make the collections full.

A few years ago I was present when a pastor presented to his congregation one of the collections. He introduced it by saying that more was asked for than his people ought to give, but the Discipline made it his duty to take the collection for this cause, and he must obey. His manner and words were altogether an apology for taking the collection at all, as if asking the congregation to forgive him if he had hurt their feelings by coming to them on such an unpleasant errand. It is needless to add that he received a small collection, far from being full, and it never could be made full in that way.

The only way I know of to make the collection full is to let the people know *what* they are for. Give them the facts of what is being accomplished and yet needs to be done by our benevolent Boards, and then take it for granted that they will feel an interest and pride in making them full. Keep before them the one great idea that this work *ought* to be done, and there must not be any failure. Let no man, woman, or child be slighted. When it comes to this matter of giving, the inspired Word declares, "and none shall appear before me empty." Now concerning the collection, "Let every one of you lay by him in store as God hath prospered him." The sum and substance of the whole matter is that we are not to aim to make our collections full by dependence on the large gifts of the rich, but by the gifts of the many. See to it that each and all give *according* to their ability; and "let all be done heartily, as unto the Lord," whose we are, whom we serve, and to whom we must give account.

P. S.—Conference ordered pastors to report all collections in even dollars.

GIVE ALL CAUSES AND ALL GIVERS A CHANCE.

BY REV. B. T. VINCENT,
Pastor of Fortieth Street Church, Philadelphia.

WHEN the work of the Conference year begins, the question of taking the annual collections for benevolent causes ought to come at once before the committees by the call of the pastors, though it be thought a "ghost" (sometimes) that will not down! That the subject should be treated indifferently or lead to objection among the authorities is sad enough; for being "saved by grace," we ought to "abound in this grace also," with gladness. But we don't. Preachers are sometimes afraid that "the collections will interfere with their salaries;" and many of the people say they are "sick of so many collections;" while both ought to be afraid, and sick, of the sin of stinginess!

The great "giving-made-easy" policy of the churches in some cases is the "omnibus system," by which the collections, put together, are "gotten rid of" in a single day! That this is contrary to the Discipline, thoughtful study of that valuable little book will convince any honest reader. And that it is the very opposite of the idea that Christian giving is a "grace," and a delightsomely exercised one at that, it is but needful to have a wholesome love for Christ and his cause to know.

But the best arguments against the "omnibus" plan are those in *favor* of providing for every cause its own opportunity, and for every member of the church his and her opportunity in the given cases. Every collection has its claim upon the people for its own sake; its right to be put before them, separate from every other cause the presence of which might detract from the interest and attention which the special one in hand has a right to. If, as it is claimed, any of the departments are of so little importance, or are so related to others as to need no separate consideration by the givers, then, indeed, should they be absorbed into some kindred department; but, until such absorption occurs by the act of the authorities above the local churches, each cause stands, and its rights should be respected. The people, too, have a claim upon each collection for the sake of their own right to be undivided in the thinking of, and acting in, a great department

of work for Christ; and that they may be blessed by the training and inspiration that such thought and action give.

It does a "power o' good" in every way to bring each cause before the church on a separate occasion. The narrow souls are chafed, of course; but what does the Gospel do for people who are not large-hearted unless it hurts them? The wholesome people, who have the "mind of Christ," are glad for frequent opportunities of giving outside the care of their own church interests; and they welcome the respective causes as they come, enjoying the uplifting that comes of the chance to do something for the needy in God's vineyard. And the very variety that is presented from month to month by the different methods of doing good is to them absolutely refreshing!

But there is a larger class of people in our churches who are not stingy; neither are they liberal; they do not think much about it. They are swayed, sometimes by the growls of the stingy, and sometimes by the enthusiasm of the liberal; but neither feeling lasts long, because it is not intelligent feeling.

They need instructing on the subject of our benevolent work in its separate departments, and on the effect of intelligent giving upon the personal religious character of the givers; and there is nothing like a bold, genial, persistent putting of the case of our well-organized societies, from time to time throughout the year, by the pulpit.

Apology for "too many collections" withers the people, as its "spirit" has withered the preacher who makes it. Honest, generous recognition of the needs of the causes which need the money, and a fair putting of the needs of the people who can and ought to give for the blessing that comes of giving—all put by the preacher who is the authorized agent of the cause—will shame the stingy, cheer the liberal, and wondrously train and inspire the unthinking many; to say nothing of the work it will do for God through the training and giving. Here is the pastor's responsibility, indicated by the Discipline, and evident from the very nature of his office; and one which he cannot shirk. An agent cannot be remiss, nor even make an easy plan for carrying out his agency, without mak-

ing himself guilty, if (which is likely) the ease comes at a sacrifice of the work or the field of it. And if the question of his own support governs him in the duties of his agency, to its damage, then is he "an hireling" indeed, "and not the shepherd!"

But the pastors are sometimes cramped in this matter by the officials, and other people, who are afraid that duty shall be expensive! This does greatly embarrass the administration of our benevolent work in the local churches. The evil would be removed at once if the people appreciated the unquestionable fact that the broadening of the church by frequent, intelligent giving for the wider work of soul-saving does so enlarge the character of the givers as that the home work is more liberally and cheerfully supported. It cannot be denied that the lack in ordinary church finance is the result less of *inability* than of *indisposition.* The benevolent work is what gets at the disposition; and the older of our pastors will testify that general finance is benefited by wholesome liberality in the benevolent causes. And this is not only according to the facts, but it lies in the nature of things; and back of the nature of things is the word of the Infinite One, who, having expressed it in natural law, has put it in the book: "The liberal deviseth liberal things; and by liberal things shall he stand," or, as the Revised Version says, "shall he continue;" as though it would imply, should be *able* to go on and be liberal. And this is further asserted in the statement, that "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

System is necessary to the successful management of church, as of all, finance. Spasms are the ruin of it, both so far as the people are concerned, and the causes for which money is raised. Nothing permanently flourishes that "spurts." Great business establishments succeed by regularity and system. Nature works all her plans in slow and regular degrees; the seasons set no decided lines between themselves, and we are compelled to fix arbitrary dates for their passing from one into the other, and often

"Winter, lingering, chills the lap of May."

The unwarrantable methods which the churches sometimes think themselves compelled (?) to adopt are not only

not necessary, but *sinful.* There is certainly not religious giving in the competitive plan which rends the holy atmosphere in the church of the unselfish Christ with, "I'll give ten dollars if nine others will!" (as though the *nine* had any thing to do with the duty of the *one!*) or, "Put me down for fifty," with a sarcastic twist of the head at Brother A——, who wont speak! or, "Who'll honor himself by giving a starter to the next proposition?" And the "I," "I," "I," make you think that you are in similar circumstances to those from which the "I give tithes," etc., sent a man down unjustified. Then think of the spectacular entertainments, festivities, infantile permature theatricals, placarded, "You can have a good time, get lots to eat, and help a good cause!!" Is that *religious* giving? Would Paul have called that a "grace also" along with faith, utterance, knowledge, love? Nay, verily! Habitual frequency in giving for church support, and for the great benevolent interests of the Church, would make unnecessary this profane digging for the money that ought to flow up and out like the waters of the fountain; while such frequency and regularity would make the church strong. The fact is, too, that if the people voluntarily gave weekly as they ought to do for the support of their own churches, setting apart a tenth, or some other fitting proportion, for God's work, they would enjoy the good chance once a month of giving to some special benevolent department of the Church; and *neither* local or distant interests would languish for want of cheerful giving.

Another important thing is the training of our children and youth to practical benevolent work through the Sunday-schools. One part of our "Israel's sin," which brings into "captivity" to Mammon, is that we narrow our Sunday-school giving to a paltry pittance for Sunday-school support (which only pays a tithe of the real proportion of cost in that department), and, in many cases, to an occasional collection for Missions; while if our schools paid toward the support of the *whole* church (being themselves provided for out of the general treasury), and contributed systematically to every benevolent cause, on the annual days set apart for each, we would mightily enlarge the power of the "generations to come" in

church life. And this would certainly add greatly to the benevolent gifts of the churches, and increase the contributions of such well-trained youths to all departments of church work.

The plan adopted by the writer, embracing most of these suggested features, and tried for several years, has been successful to a high degree. It has succeeded the use of, and therefore been brought into immediate contrast with, the "omnibus" and other plans, and has always increased the collections, besides increasing the intelligence and heartiness of the giving.

A single illustration of this contrast appears in the case of an *average* church, containing the usual number of very poor members and of non-givers. There are no "rich" in it and no "excessive givers." The majority of the members live on salaries and wages, and a large proportion on very moderate ones. The current expenses demand about $25 a member each year. Now the benevolent collections have averaged for the past ten years $1 97 per member each year, and for the year immediately preceding the use of the plan here urged, $1 77. The new plan gave a day to each cause, brought no "speakers from abroad," took the annual Sunday-school Missionary collection in the school, without interfering with the regular Sunday-school study of the day, and aggregated for the benevolent causes for the year $3 95 a member; 100 per cent. more than the ten-year average, and 110 per cent. more than the preceding-year average. It is worthy of note, too, that 85 per cent. of the members were represented in the envelope returns as having given to one or more of the collections, and most of them to nearly all.

Every cause has its day. Every member is made acquainted, by a circular sent to the home, with the character of the work to be done. Either a sermon, or what Joseph Cook calls a "prelude," is given on the Sunday *preceding* this set day. An *envelope* is sent to every member of the church —whether an attendant upon the services or not—printed for the occasion, naming the cause and the day, so that none shall mistake the matter, or be without an *opportunity* of doing his or her share of the work. Emphasis is placed upon the fact

that the circular and envelope are not "duns," but *opportunities*, by which those who desire to express a practical love for Christ's work may have a channel; and that all who want to may pray over the case and find out—if prayer *does* reveal it—that they should *not* give, but rather throw the envelope into the fire. Thus fairly put, as simply an opportunity, along with the intelligence as to what is to come of the use of it, the consciences are awakened in the cases of many people who have not thought about it before; the cause has its fair chance; stingy people are disturbed in their unfortunate serenity, which they have by miserable mistake called "peace;" and the true souls who have the *whole* of God's work at heart have a good way of doing an honest and wholesome duty which they delight in.

Work will be necessary to carry out this scheme—but what succeeds without work? Work, too, against adverse criticism, for the stingy will growl, and the "rutted" folks will be "bothered" with "new-fangled notions." Only the utmost persistency will keep at it in the face of unpleasant things which will be said, and the work necessary to success. The idea proposed provides for an envelope to *every* member on the records (even the poorest, for the worthy poor want a chance to give their "mite") for *every* collection during *every* year of the pastorate! This means every member of each church family, and of each family connected by Sunday-school scholarship, too; envelopes are cheap, but if they were not they are suggestive, and therefore their circulation pays! Circulars, too, such as Missionary tracts, Church Extension leaflets, Bible and Educational reports—literature relating to whatever cause is to be presented to the church—are sent to the homes, so that the facts are put before the people whether they read them or not; but many, very many, do read them, and learn what they never knew before about the work of the church with which they have been (too superficially) connected, and they get largeness of heart, acting accordingly.

The expense attending this arrangement is not great. The writer has never had trouble to find boys in the church who gladly became "distributers" in districts assigned to them; and members living at a distance are reached by mail at cir-

cular rates. The different Societies, Boards, etc., will furnish the literature, and in some cases the envelopes; and they *all* could well afford to pay the expense attending such a plan, for the increased income would many times cover the expense, and in many cases double the net results over the ordinary methods.

Special services are of great profit on these subjects—spiritual profit—if the Church does not want its people to grow up "tramps" on grace, instead of possessors of the character it provides for, and doers of the deeds it inclines to. When an American Methodist worships in City Road Chapel, London, and "goes through," so far as he can, the whole English Church service under the shadow of Wesley's tomb, he comes home with less prejudice against an occasional well-arranged "service" in responsive readings, chants, and hymns. The variety that is secured, with the information imparted by the use of the "programmes" provided by some of our Societies (and they ought to be by all) for the "set days," should lead to their universal use. But the *preceding* Sabbath is the time for it in connection with the special sermon, or the "prelude on current" duty. The programme could then be taken home, its facts studied, and its songs sung in the family circle, and its power greatly augmented during the week toward giving, not by a spasmodic impulse, but by an intelligent sense of duty.

Thus giving is made a matter not of necessity nor grudgingly, nor of expediency, nor of gush, nor of festivity in the name of gratuity; but of grace which, like all other graces, by grace, broadens the soul, and puts the Church into partnership with Him who, "though he was rich, yet . . . became poor" for our sakes. Such giving secures and expresses "this mind that was in Christ Jesus," and so expresses it that the prophecy shall the sooner be fulfilled: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper." Psa. 72. 8–12.

THE CHURCH BENEVOLENCES UNDER THE PRESIDING ELDERS.

BY J. W. YOUNG.

In presenting this annual tabulation of the contributions for the Church benevolences on the districts in all the Conferences in the United States, the reader is requested to note its application and plan.

The table applies only to the seven collections ordered by the General Conference for aggressive evangelical work, namely, to Missions, Church Extension, Freedmen's Aid, Sunday-School, Tract, and Bible causes, and the Board of Education, and it applies to no other collections, however important their mission or sacred their claim.

In its plan the table has six functions; it shows,

1. The number and the percentage of blanks on each district.

2. The number and percentage of charges that give less than an average of 25 cents for all the seven collections together.

3. The number and percentage of charges that contain a group of pseudo collections. This is determined as follows: If any collection does not exceed half the Newark minimum standard it is called a *pseudo collection;* if blanks are filled with one or two of these pseudo collections on any charge, they are passed without notice; but if three or more of them appear, then the charge is characterized as having a "group" of pseudo collections, and it is counted in the "Pseudo-Group" column. When, however, these small collections appear in uniform amounts, thus indicating the "omnibus," with inattention to the magnitude of the different claims, then all that do not exceed two thirds of the minimum standard are considered as pseudo collections, and three of them will place the charge in the pseudo-group column.

4. The number and percentage of charges that average one dollar or over for the seven collections together.

5. The number and percentage of all the individual collections on the district that do not fall below the Newark minimum standard; that is, for Missions, 40 cents; Church Extension, 8 cents; Freedmen's Aid, 7 cents; Bible, 4 cents;

Sunday-School, Tract, and Board of Education, each 2 cents. Total, 65 cents.

One object of adopting this standard by the Newark Conference was to fix a standard below which the poorest charges ought not to fall. It will apply with equal justice to four fifths of the Church throughout the United States. Another object was to indicate the relativity of the claims, and the meaning of the standard is, that for every 40 cents raised for Missions, there ought to be raised 8 cents for Church Extension, 7 cents for Freedmen's Aid, etc.

6. The number and percentage of charges that take the missionary collection in both church and Sunday-school.

By adding together the percentages in these six functions the "exponent" of the district is obtained, and by these exponents the districts are graded.

The average ministerial support is given as well as the rank when graded by average support; also the rank when graded by the "exponents" during the three preceding years is given, that it may be seen how much each has advanced or retrograded.

In every charge there are eight possible blanks, though there are but seven collections, because the missionary collection is to be reported from both church and Sunday-school. When any pastoral charge has no blank, nor any collection below the minimum standard, and has reached a general average of one dollar or over per member, including probationers, for the seven collections, then the charge contributes its maximum to the standing of the district; because the charge scores 1.00 per cent in each function and its exponent is 6.00, which places it on the Roll of Honor, as published in "The Christian Advocate" of Feb. 25, 1886.

This Roll of Honor grade is emphasized, because:

First. It conveys a definite idea. It recognizes a true and proper minimum of obligation, and records its being met.

Second. It is designed to touch the motive of emulation enough to secure the attention, which cannot be secured from the mass of pastors or people so well in any other way.

Third. It gives to the presiding elders a common objective point toward which to lead those under their direction, and

thus greatly facilitates their work of superintendency, while at the same time it records their success, both absolute and relative, for proper recognition.

It is plain that if every charge on a district reached the grade of the Roll of Honor, the district would count 1.00 per cent. in each function and the exponent of the district would be 6.00, or the highest attainable in this table.

There are fully two hundred districts in the United States able to reach this grade.

Do not the facts invite, and is it not time to issue, a

CALL

for a cluster of districts to stand at the head of the next annual tabulation with every charge on the Roll of Honor? Responses will come, at first slowly, but soon more rapidly and more surely.

For districts responding to this call the following provision will be made :

1. As all districts having the same exponent take the same number in the scale throughout the table, so every one reaching this maximum will be No. 1.

2. The district first reaching this degree will stand at the head of the table, the second next in order, and they will always hold these places from year to year, as long as this rank is maintained, each successive addition taking its place at the foot of the class. Thus the order of reaching the first place will always be shown, and if one them fails of its rank for a year and then attains it again, it cannot regain its former position, but must come in at the foot.

The noble strife in the past for a worthy place on the lower parts of the scale gives promise of still nobler strife for this worthiest place. This is the Pauline method, both for incitement to effort and for according the meed of praise for well-doing. Paul's table was not as long as this, but its aim was comparison. He had only one place on the roll of honor, but it interested him immensely. His eloquent description, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality," is worthy to win the admiration of all the world and of all the ages.

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.

Rank by sum of percentages for 1885.	Rank in a similar table for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Exponents, or the sums of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collection in both church and Sunday-school.	
									No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
1	20	5	4	$849	98	Dixon	Rock River	5.37	10	.04	..	...	..	...	27	.82	163	.71	29	.88
2	1	1	1	916	62	New York	East German	5.21	9	.05	..	...	6	.29	20	.95	88	.60	21	1.00
3	13	114	160	1199	11	Jersey City	Newark	5.02	..	...	..	...	7	.14	27	.53	226	.63	51	1.00
4	3	2	3	793	133	Philadelphia	East German	4.91	2	.01	..	...	7	.35	14	.70	80	.57	20	1.00
5	10	82	189	476	306	Austin	Austin	4.31	26	.30	1	.09	4	.36	9	.82	39	.51	8	.73
6	4	4	8	634	243	German	California	4.28	13	.20	1	.13	3	.38	5	.63	27	.48	7	.88
7	10	13	22	824	110	Streator	Central Illinois	4.22	46	.16	1	.03	17	.49	17	.49	105	.43	34	.97
8	29	68	12	278	368	Houston	Southern German	4.16	14	.13	..	...	8	.62	7	.54	34	.37	13	1.00
9	19	8	21	504	297	Burlington	North-west Swedish	4.12	26	.18	1	.06	7	.39	12	.67	59	.47	11	.61
10	20	7	6	729	187	North Ohio	Central German	4.09	20	.11	2	.09	16	.73	15	.68	60	.39	21	.95
11	28	9	9	731	184	Louisville	Central German	4.08	9	.06	..	...	12	.63	9	.47	47	.35	18	.95
12	8	48	27	542	287	South Minnesota	North-west German	4.07	18	.14	1	.06	12	.75	11	.69	44	.39	15	.94
13	76	243	226	715	198	Salisbury	Wilmington	4.02	..	...	2	.06	19	.58	8	.24	98	.42	33	1.00
13	2	3	7	667	225	Chicago	Chicago German	4.02	16	.09	..	...	18	.78	13	.57	52	.32	23	1.00
15	26	56	17	838	101	Joliet	Rock River	3.99	63	.23	2	.06	16	.46	16	.46	126	.51	27	.77
16	12	21	18	836	103	Cincinnati	Central German	3.96	17	.10	..	...	14	.64	9	.41	66	.43	19	.86
17	59	66	75	931	55	Milwaukee	Wisconsin	3.94	31	.13	1	.03	10	.34	8	.28	89	.44	21	.72
18	16	20	26	649	236	Michigan	Central German	3.90	21	.10	..	...	22	.85	16	.62	57	.31	24	.92
19	13	29	42	1060	23	Wyoming	Wyoming	3.87	22	.07	2	.05	26	.68	22	.58	80	.30	30	.79
20	26	14	13	316	355	San Antonio	Southern German	3.86	15	.16	..	...	8	.67	4	.33	30	.36	12	1.00
20	6	19	47	912	65	Aurora	Rock River	3.86	55	.22	1	.03	18	.58	12	.39	106	.49	25	.81
22	39	116	52	227	384	Dakota	North-west German	3.84	23	.19	..	...	11	.73	11	.73	45	.43	9	.60
23	49	38	64	908	67	Davenport	Upper Iowa	3.83	30	.16	1	.04	14	.61	9	.39	54	.34	21	.91
24	38	29	20	655	235	Saint Paul	North-west German	3.78	26	.22	..	...	14	.93	9	.60	31	.30	14	.93
25	207	..	..	455	316	German	Southern California	3.77	14	.44	1	.25	2	.50	3	.75	13	.46	3	.75
25	48	11	11	888	74	Freeport	Rock River	3.77	43	.19	2	.07	15	.54	9	.32	91	.46	22	.79
27	9	6	10	938	53	Northern	Colorado	3.74	51	.25	2	.08	14	.54	11	.42	83	.46	19	.73
28	29	32	33	1168	17	N. W. Philadelphia	Philadelphia	3.69	38	.08	4	.06	44	.70	18	.29	140	.32	58	.92
29	56	81	77	805	123	Dubuque	Upper Iowa	3.68	26	.13	1	.04	17	.65	11	.42	64	.35	19	.73
30	29	48	39	913	64	Niagara	Genesee	3.63	31	.13	2	.07	19	.63	9	.30	60	.29	26	.87
30	24	62	73	1929	1	New York	New York	3.63	94	.18	10	.16	33	.52	20	.31	181	.40	50	.78
32	35	64	79	384	337	Kansas-Nebraska	North-west Swedish	3 62	21	.24	..	...	5	.45	4	.36	31	.40	6	.55
33	13	21	27	864	84	Danville	Central Pennsylvania	3.58	11	.03	4	.10	31	.74	6	.14	90	.31	42	1.00
34	20	28	30	1172	16	East Cincinnati	Cincinnati	3.52	31	.13	6	.20	21	.70	8	.27	73	.35	28	.93
35	266	..	..	661	232	Sheldon	North-west Iowa	3.51	25	.14	..	...	7	.30	1	.04	63	.39	12	.52
36	46	23	15	854	93	Rock Island	Central Illinois	3.50	39	.18	2	.07	17	.63	7	.26	64	.34	21	.78

36	23	14	36	598	263	Chicago	North-west Swedish	3.50	37	.31	..	...	7	.47	0	.53	47	.35	0	.80	
38	32	52	32	1025	28	Rochester	Genesee	3.49	34	.14	4	.13	19	.61	6	.19	80	.37	25	.81	
39	47	61	97	903	68	New Brunswick	New Jersey	3.48	69	.16	8	.15	31	.58	11	.21	130	.35	43	.81	
40	79	99	163	860	89	Marshalltown	Upper Iowa	3.47	30	.15	..	...	21	.84	13	.52	46	.26	17	.68	
41	146	95	256	939	52	Stockton	California	3.46	65	.29	3	.11	16	.57	5	.18	77	.39	24	.86	
41	36	58	85	1335	2	Newark	Newark	3 46	68	.18	8	.17	29	.62	12	.26	131	.40	36	.77	
41	18	51	63	1241	7	Baltimore	Baltimore	3.46	32	.13	5	.17	20	.69	9	.31	56	.28	25	.86	
44	67	167	101	714	200	Los Angeles	Southern California	3.42	55	.22	2	.06	20	.65	8	.26	90	.41	21	.68	
45	73	26	14	879	76	Rockford	Rock River	3.41	63	.23	3	.09	25	.71	11	.31	83	.34	29	.83	
46	97	76	109	800	128	Janesville	Wisconsin	3.40	38	.16	2	.07	19	.66	5	.17	66	.33	23	.79	
47	85	52	31	957	42	Geneva	Central New York	3.36	51	.19	5	.15	23	.68	10	.29	79	.33	26	.76	
48	88	24	48	768	155	Kankakee	Central Illinois	3.33	79	.25	6	.15	25	.63	9	.23	93	.33	32	.80	
48	49	64	34	997	33	Buffalo	Genesee	3.33	49	.17	2	.05	28	.76	9	.24	81	.31	28	.76	
50	73	71	105	841	100	Easton	Wilmington	3.31	16	.06	7	.23	21	.68	6	.19	55	.25	26	.84	
50	33	16	2	581	270	Belleville	Saint Louis German	3.31	32	.16	1	.04	20	.80	3	.12	54	.31	22	.88	
52	62	86	110	1021	31	Elizabeth	Newark	3.29	67	.17	13	.26	31	.62	10	.20	120	.34	40	.80	
52	7	18	16	683	216	Milwaukee	Chicago German	3.29	11	.08	1	.06	15	.88	2	.12	23	.19	17	1.00	
54	112	127	68	855	92	Muscatine	Iowa	3.28	23	.17	1	.06	13	.76	3	.18	32	.27	14	.82	
54	97	68	85	704	204	Decorah	Upper Iowa	3.28	51	.23	3	.11	18	.64	10	.36	71	.36	15	.54	
56	92	105	64	981	35	Wilmington	Wilmington	3.27	36	.14	2	.06	22	.69	9	.28	57	.25	20	.63	
56	25	10	5	554	281	Galena	North-west German	3.27	39	.33	..	...	14	.93	5	.33	28	.27	14	.93	
58	54	42	90	711	202	Adams	Northern New York	3.26	25	.12	2	.07	19	.70	3	.11	49	.26	21	.78	
59	110	218	278	954	44	Kansas City	Saint Louis	3.25	33	.23	4	.22	7	.39	2	.11	47	.37	11	.61	
59	49	35	24	1140	19	West Philadelphia	Philadelphia	3.25	54	.12	16	.29	40	.73	17	.31	90	.23	47	.85	
59	45	42	56	899	71	Bridgeton	New Jersey	3.25	31	.09	6	.13	34	.76	5	.11	80	.25	39	.87	
62	83	103	92	928	57	Cedar Rapids	Upper Iowa	3.24	49	.22	2	.07	21	.75	10	.36	54	.28	18	.64	
63	106	123	64	816	114	Peoria	Central Illinois	3.23	65	.25	5	.15	20	.61	6	.18	76	.33	24	.73	
64	125	96	50	743	171	Winona	Minnesota	3.22	63	.25	2	.06	23	.72	4	.13	77	.34	25	.78	
65	69	42	44	792	136	Alton	Southern Illinois	3.21	19	.13	2	.11	13	.68	2	.11	24	.18	16	.84	
65	50	46	85	754	165	Sioux City	North-west Iowa	3.21	42	.23	3	.13	15	.65	2	.09	63	.39	17	.74	
65	58	59	66	929	56	Harrisburg	Central Pennsylvania	3.21	21	.07	5	.13	36	.92	8	.21	54	.20	36	.92	
65	39	36	56	965	40	Altoona	Central Pennsylvania	3.21	26	.10	5	.15	29	.85	5	.15	46	.19	33	.97	
69	106	151	202	737	180	Owego	Wyoming	3.19	19	.08	2	.07	24	.83	7	.24	43	.21	21	.72	
70	54	56	104	476	306	Upper Iowa	North-west German	3.18	41	.34	..	...	15	1.00	4	.27	26	.25	15	1.00	
70	72	123	133	1323	4	Washington	Baltimore	3.18	41	.17	2	.06	28	.90	9	.29	32	.15	27	.87	
72	88	90	166	830	108	Albion	Michigan	3.17	25	.13	2	.08	18	.75	1	.04	43	.26	20	.83	
72	41	54	91	562	277	Missouri	West German	3.17	27	.21	1	.06	14	.88	4	.25	29	.26	13	.81	
74	158	149	105	863	86	Council Bluffs	Des Moines	3.16	34	.16	1	.04	24	.89	3	.11	47	.25	24	.89	
74	121	88	95	918	61	Syracuse	Central New York	3.16	65	.24	4	.12	23	.68	8	.24	82	.34	21	.62	
74	69	66	80	1270	6	East Baltimore	Baltimore	3.16	61	.24	5	.16	24	.75	9	.28	49	.22	26	.81	
74	41	74	48	445	321	Chicago	Norweg'n and Danish	3.16	36	.25	..	...	11	.61	4	.22	59	.47	6	.33	
78	76	37	68	546	285	Kansas	West German	3.15	30	.19	2	.10	16	.80	3	.15	40	.29	16	.80	
79	69	38	97	1064	22	Cleveland	East Ohio	3.14	18	.07	5	.16	24	.77	4	.13	44	.20	25	.81	
79	37	42	53	790	137	Herkimer	Northern New York	3.14	34	.14	7	.23	21	.68	5	.16	75	.35	21	.68	
79	34	46	82	936	54	Akron	East Ohio	3.14	18	.08	4	.14	21	.75	4	.14	44	.22	21	.75	
82	80	96	96	1125	20	South Philadelphia	Philadelphia	3.10	37	.08	17	.30	42	.75	10	.18	84	.21	47	.84	
82	62	84	129	902	69	Williamsport	Central Pennsylvania	3.10	42	.13	7	.18	35	.88	7	.18	73	.26	34	.85	
84	116	128	156	942	48	Cleveland	North Ohio	3.08	48	.23	5	.19	16	.62	3	.12	50	.27	19	.73	
84	43	12	37	392	334	Nebraska	West German	3 08	44	.28	3	.15	16	.80	8	.40	43	.31	12	.60	
86	88	76	81	448	320	Saint Paul	North-west Swedish	3.07	34	.25	1	.06	10	.59	4	.24	31	.26	8	.47	
87	173	98	180	605	257	Santa Barbara	Southern California	3.06	42	.38	1	.07	5	.36	2	.14	29	.30	6	.43	

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.—*Continued.*

Rank by sum of percentages for 1885.	Rank in a similar table for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Exponents, or the sums of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under Minimum Standard.		Missionary Collection in both Church and Sunday-school.	
									No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
87	92	70	80	$898	72	Camden	New Jersey	3.06	75	.19	12	.24	35	.71	7	.14	88	.26	39	.80
87	62	32	44	1273	5	Chicago	Rock River	3.06	177	.39	19	.33	33	.58	22	.39	147	.37	34	.60
87	49	105	92	689	209	Fond du Lac	Wisconsin	3.06	54	.24	1	.04	20	.71	5	.18	64	.33	15	.54
91	97	62	53	958	41	Delaware	Central Ohio	3.02	15	.10	1	.06	17	.94	1	.06	15	.12	17	.94
92	134	99	110	713	201	Otsego	Wyoming	3.01	23	.11	1	.04	26	.96	5	.18	37	.20	20	.74
92	87	91	73	910	66	Trenton	New Jersey	3.01	51	.15	8	.19	33	.77	5	.12	68	.23	33	.77
92	62	82	130	647	237	Olney	Southern Illinois	3.01	36	.20	5	.22	20	.87	3	.13	34	.21	22	.96
95	94	59	70	1119	21	Springfield	Cincinnati	3.00	20	.11	4	.18	21	.95	2	.09	23	.15	22	1.00
95	59	55	83	1045	26	Troy	Troy	3.00	44	.14	14	.35	26	.65	4	.10	74	.26	31	.78
97	67	24	39	1007	32	West Cincinnati	Cincinnati	2.99	53	.22	10	.33	23	.77	8	.27	45	.21	25	.83
98	94	88	37	549	282	Burlington	Saint Louis German	2.98	53	.28	4	.17	20	.83	3	.13	42	.25	21	.88
98	81	74	56	942	48	Newcastle	Erie	2.98	12	.07	5	.22	19	.83	..	...	23	.14	22	.96
98	75	119	113	1166	18	New York East	New York East	2.98	139	.28	15	.25	37	.61	11	.18	137	.32	38	.62
101	195	161	97	808	116	Jacksonville	Illinois	2.96	66	.33	6	.24	20	.80	7	.28	50	.29	19	.76
101	119	128	115	763	159	Cambridge	East Ohio	2.96	5	.03	3	.13	19	.79	..	...	20	.12	19	.79
101	108	31	60	1055	24	San Francisco	California	2.96	80	.34	6	.21	21	.72	6	.21	61	.30	21	.72
104	141	164	182	781	143	Binghamton	Wyoming	2.95	36	.15	..	...	26	.87	8	.27	35	.17	16	.53
105	81	111	212	1197	12	North Boston	New England	2.94	68	.18	11	.23	36	.78	5	.11	75	.23	37	.80
106	151	132	136	741	175	Cedar Falls	Upper Iowa	2.93	56	.25	2	.07	24	.86	7	.25	49	.25	17	.61
106	146	80	76	777	145	Cazenovia	Central New York	2.93	61	.21	6	.17	28	.78	5	.14	59	.23	26	.72
106	102	164	120	868	81	Champaign	Illinois	2.93	40	.20	2	.08	23	.92	1	.04	36	.21	22	.88
109	126	125	118	1219	9	Pittsburg	Pittsburg	2.92	49	.22	9	.32	21	.75	7	.25	42	.21	21	.75
109	110	111	166	731	184	Oskaloosa	Iowa	2.92	46	.29	1	.05	17	.85	3	.15	36	.26	14	.70
109	94	99	107	1236	8	West Baltimore	Baltimore	2.92	54	.23	6	.21	24	.83	5	.17	32	.16	25	.86
112	108	38	62	794	132	Utica	Northern New York	2.91	38	.15	7	.23	22	.71	3	.10	48	.22	21	.68
113	102	76	66	976	38	North Philadelphia	Philadelphia	2.90	100	.19	17	.26	49	.75	12	.18	107	.24	44	.68
114	160	167	165	923	59	Canton	East Ohio	2.89	8	.04	5	.21	22	.92	3	.13	24	.14	19	.79
114	66	71	41	701	205	Quincy	Saint Louis German	2.89	35	.23	1	.05	17	.89	1	.05	29	.22	15	.79
114	49	26	23	832	106	Galesburg	Central Illinois	2.89	60	.26	5	.16	26	.81	3	.09	49	.22	26	.81
117	137	162	150	977	37	Franklin	Erie	2.88	31	.17	3	.13	20	.87	2	.09	36	.22	17	.74
117	44	32	18	681	218	Saint Louis	Saint Louis German	2.88	33	.19	1	.05	20	.91	1	.05	32	.21	17	.77
119	210	154	70	947	46	Findlay	Central Ohio	2.87	24	.16	1	.05	18	.95	2	.11	17	.13	15	.79
119	86	86	150	1181	14	Boston	New England	2.87	177	.31	23	.32	52	.73	12	.17	120	.24	58	.82
119	76	93	115	804	125	Juniata	Central Pennsylvania	2.87	29	.11	4	.12	33	1.00	2	.00	31	.13	30	.91
122	151	158	118	762	162	Barnesville	East Ohio	2.85	9	.05	5	.24	20	.95	2	.10	13	.09	19	.90
122	138	209	201	1335	2	Brooklyn	New York East	2.85	130	.26	20	.32	47	.75	13	.21	116	.26	45	.71

122	121	146	94	516	294	Alexandria	Virginia	2.85	32	.36	3	.27	8	.73	3	.27	16	.21	8	.73
125	149	136	147	920	60	Steubenville	East Ohio	2.82	3	.02	6	.29	20	.95	..	...	19	.13	20	.95
125	126	109	172	771	151	Mount Pleasant	Iowa	2.82	33	.24	2	.12	15	.88	..	...	22	.18	15	.88
125	91	111	123	796	131	Toledo	Central Ohio	2.82	54	.24	4	.14	23	.82	1	.04	38	.19	22	.79
128	...	...	...	307	357	Red River Valley	Norweg'n and Danish	2.81	30	.38	..	...	7	.70	3	.30	27	.39	2	.20
128	83	76	122	789	138	Plattsburg	Troy	2.81	34	.14	10	.32	20	.65	..	...	46	.21	22	.71
130	153	172	201	592	265	Saint Johnsbury	Vermont	2.80	71	.26	8	.24	24	.71	2	.06	57	.24	24	.71
131	228	158	122	755	164	Atlantic	Des Moines	2.79	54	.27	2	.08	23	.92	2	.08	32	.18	20	.80
132	183	222	220	806	121	Kalamazoo	Michigan	2.76	61	.29	5	.19	23	.85	3	.12	43	.24	19	.73
132	134	172	220	807	118	Mount Vernon	North Ohio	2.76	22	.15	3	.17	16	.89	..	...	18	.14	15	.83
134	325	...	...	445	321	Spokane	Columbia River	2.75	32	.33	3	.25	7	.58	2	.17	27	.32	5	.42
135	230	196	217	800	128	Lansing	Michigan	2.74	39	.20	6	.24	19	.76	..	...	32	.18	19	.76
135	179	48	53	1179	15	Columbus	Ohio	2.74	37	.26	5	.28	17	.94	4	.22	21	.17	15	.83
137	120	198	183	1186	13	New York	New York East	2.73	129	.28	15	.26	46	.79	7	.12	115	.28	38	.66
138	134	144	146	685	212	Saint Albans	Vermont	2.70	55	.25	6	.21	22	.79	2	.07	47	.24	18	.64
139	176	162	268	878	77	Corning	Des Moines	2.68	54	.28	5	.21	21	.88	5	.21	29	.17	16	.67
139	165	136	56	944	47	Saint Paul	Minnesota	2.68	100	.37	7	.21	25	.74	4	.12	62	.26	21	.62
139	141	116	139	861	87	Bellefontaine	Central Ohio	2.68	31	.22	3	.17	17	.94	1	.06	15	.12	15	.83
139	56	84	51	454	317	Fond du Lac	Chicago German	2.68	35	.26	3	.18	17	1.00	3	.18	22	.18	13	.76
143	121	183	163	1207	10	Lynn	New England	2.66	124	.33	12	.26	40	.85	5	.11	65	.20	37	.79
143	116	131	172	684	213	Honesdale	Wyoming	2.66	59	.25	6	.20	26	.87	4	.13	38	.18	20	.67
145	100	109	123	725	190	Saint Lawrence	Northern New York	2.65	48	.19	10	.31	22	.69	3	.09	56	.25	16	.50
146	232	180	220	873	79	Hillsborough	Cincinnati	2.64	29	.19	5	.26	19	1.00	1	.05	12	.09	18	95
147	141	237	166	678	220	Waupaca	Wisconsin	2.63	76	.40	7	.29	19	.79	3	.13	38	.23	18	.75
148	168	116	206	659	233	Chenango	Wyoming	2.62	47	.22	6	.22	25	.93	4	.15	33	.17	18	.67
148	154	199	136	602	259	Springfield	Vermont	2.62	57	.22	8	.25	26	.81	1	.03	47	.21	21	.66
150	102	141	150	819	111	Saratoga	Troy	2.61	83	.24	14	.33	33	.77	4	.09	62	.21	28	.65
151	100	99	44	838	101	Erie	Erie	2.60	40	.17	7	.24	26	.90	..	...	25	.12	23	.79
152	242	172	139	761	163	Wooster	North Ohio	2.59	42	.22	9	.38	19	.79	2	.08	25	.15	18	.75
152	162	251	251	853	95	Dover	Wilmington	2.59	25	.10	8	.27	27	.90	1	.03	22	.10	22	.73
154	224	128	115	684	213	Hudson	West Wisconsin	2.58	68	.40	5	.24	15	.71	4	.19	38	.26	10	.48
154	183	236	154	941	50	Decatur	Illinois	2.58	66	.33	4	.16	23	.92	..	...	19	.11	22	.88
156	183	136	160	805	123	Connersville	South-east Indiana	2.57	37	.22	6	.29	20	.95	..	...	12	.08	20	.95
156	169	181	143	900	70	Lancaster	Ohio	2.57	20	.12	7	.33	21	1.00	..	...	11	.07	20	.95
156	124	108	120	956	43	London	Ohio	2.57	22	.14	7	.35	19	.95	1	.05	15	.11	17	.85
159	172	202	166	842	99	Meadville	Erie	2.56	37	.19	10	.40	21	.84	1	.04	32	.18	19	.76
159	154	190	208	941	50	New Haven	New York East	2.56	202	.35	24	.34	51	.72	5	.07	133	.27	45	.63
159	146	105	147	856	90	New Philadelphia	East Ohio	2.56	15	.08	7	.30	23	1.00	..	...	12	.07	20	.87
162	229	343	264	744	170	Larned	South-west Kansas	2.54	42	.25	8	.38	15	.71	2	.10	31	.21	12	.57
162	169	177	182	864	84	Providence	New England South'n	2.54	162	.30	24	.35	56	.82	8	.12	95	.20	47	.69
164	126	121	101	801	126	Genesee	Genesee	2.53	76	.26	10	.27	31	.84	3	.08	60	.23	22	.59
164	126	119	88	738	179	Ithaca	Central New York	2.53	60	.23	7	.21	30	.91	..	...	41	.18	23	.70
166	215	214	135	852	96	Elmira	Central New York	2.51	75	.29	10	.31	26	.81	5	.16	45	.20	18	.56
167	222	149	110	826	109	Sandusky	North Ohio	2.50	48	.29	7	.33	19	.90	..	...	23	.16	18	.86
168	182	187	160	807	118	Burlington	Iowa	2.49	47	.33	3	.17	16	.89	..	...	26	.21	12	.67
168	138	93	136	818	112	Quincy	Illinois	2.49	42	.24	7	.32	20	.91	2	.09	22	.14	16	.73
168	126	73	180	355	343	Saint Paul	Norweg'n and Danish	2.49	57	.45	1	.06	14	.88	4	.25	36	.32	5	.31
171	197	184	139	735	182	Coldwater	Michigan	2.47	52	.26	4	.16	22	.88	..	...	22	.13	16	.64
172	255	230	245	924	58	Blairsville	Pittsburg	2.46	57	.22	10	.31	30	.94	2	.06	20	.09	25	.78
172	187	216	247	697	206	Burlington	Troy	2.46	84	.30	11	.31	29	.83	5	.14	55	.22	19	.54
172	161	173	126	954	44	Bloomington	Illinois	2.46	59	.31	3	.13	24	1.00	4	.17	25	.15	14	.58

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.—*Continued.*

Rank by sum of percentages for 1885.	Rank in a similar table for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Exponents, or the sums of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collection in both Church and Sunday-school.	
									No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
175	138	125	107	$851	96	Auburn	Central New York	2.45	77	.28	12	.34	30	.86	..	...	47	.19	26	.74
176	250	211	247	979	36	Detroit	Detroit	2.44	141	.46	10	.26	35	.92	5	.13	55	.21	28	.74
176	239	248	260	1043	26	Newburg	New York	2.44	93	.32	13	.36	34	.94	3	.08	39	.15	30	.83
176	210	187	195	893	73	Paterson	Newark	2.44	92	.21	24	.43	48	.86	2	.04	59	.15	42	.75
176	141	181	174	854	92	Poughkeepsie	New York	2.44	151	.29	23	.36	54	.84	3	.05	87	.19	44	.69
180	154	146	97	763	159	Youngstown	East Ohio	2.43	46	.19	10	.32	28	.90	..	...	34	.16	21	.68
181	167	199	166	547	283	Montpelier	Vermont	2.42	87	.33	11	.33	27	.82	2	.06	46	.20	21	.64
182	210	243	232	647	237	Emporia	South Kansas	2.41	51	.26	8	.32	20	.80	..	...	26	.15	16	.64
183	262	205	220	777	145	Zanesville	Ohio	2.39	10	.05	10	.43	22	.96	..	...	14	.09	17	.74
183	244	226	182	749	169	Springfield	Illinois	2.39	65	.30	7	.26	25	.93	1	.04	26	.14	19	.70
183	165	143	189	983	34	Dayton	Cincinnati	2.39	71	.32	11	.39	25	.89	3	.11	25	.13	21	.75
186	176	217	178	914	63	Minneapolis	Minnesota	2.38	89	.35	8	.25	28	.88	3	.09	46	.21	18	.56
187	192	205	189	808	116	New Bedford	New England South'n.	2.37	175	.36	23	.38	49	.82	7	.12	75	.18	38	.63
188	222	219	208	752	167	Jamestown	Erie	2.36	57	.22	9	.27	30	.91	..	...	42	.18	19	.58
188	189	158	166	764	158	Olean	Genesee	2.36	136	.39	13	.30	37	.84	3	.07	65	.21	27	.61
188	158	...	...	75	...	German	Oregon	2.36	21	.53	1	.20	5	1.00	1	.20	10	.29	3	.60
191	207	183	255	833	104	La Porte	North-west Indiana	2.35	58	.30	9	.38	23	.96	..	...	27	.16	20	.83
192	249	249	251	675	222	Clarion	Erie	2.34	55	.21	8	.25	31	.97	..	...	24	.11	21	.66
192	237	233	255	1023	29	Allegheny	Pittsburg	2.34	55	.22	12	.39	30	.97	1	.03	26	.12	24	.77
194	114	134	89	782	142	Mansfield	North Ohio	2.33	52	.36	4	.22	14	.78	1	.06	24	.19	8	.44
195	...	...	...	417	328	Yankton	Dakota	2.32	71	.42	8	.38	14	.67	1	.05	33	.22	11	.52
195	173	196	212	595	264	Appleton	Wisconsin	2.32	100	.40	13	.42	26	.84	4	.13	44	.20	20	.65
197	315	290	286	343	...	La Fourche	Louisiana	2.31	39	.30	10	.63	14	.88	1	.06	20	.18	14	.88
197	202	207	214	856	89	Greencastle	North-west Indiana	2.31	39	.26	11	.58	18	.95	3	.16	20	.15	15	.79
197	164	211	174	569	274	Mount Vernon	Southern Illinois	2.31	47	.24	12	.50	20	.83	2	.08	22	.13	16	.67
197	141	121	138	810	115	Adrian	Detroit	2.31	96	.38	6	.19	32	1.00	..	...	43	.19	22	.69
201	258	296	290	640	239	Boone	Des Moines	2.30	68	.29	6	.21	25	.86	1	.03	17	.08	16	.55
201	232	169	176	768	155	Lima	Central Ohio	2.30	61	.33	4	.17	23	1.00	..	...	9	.06	17	.74
201	215	...	...	777	145	Ottawa	South Kansas	2.30	32	.18	10	.45	18	.82	..	...	11	.07	15	.68
204	162	103	103	777	145	Bath	Genesee	2.29	107	.31	17	.40	38	.88	1	.02	47	.16	30	.70
205	311	290	351	663	227	York	Nebraska	2.28	61	.35	2	.09	20	.91	1	.05	20	.13	10	.45
206	231	286	332	801	126	Wichita	South-west Kansas	2.27	65	.33	12	.48	17	.68	1	.04	35	.20	13	.52
207	220	209	176	602	259	Lebanon	Southern Illinois	2.26	43	.26	11	.52	18	.86	1	.05	20	.14	15	.71
208	183	154	150	778	144	Galion	North Ohio	2.25	45	.31	4	.22	18	1.00	..	...	14	.11	12	.67
208	150	202	147	1049	25	Albany	Troy	2.25	104	.30	20	.45	37	.84	5	.11	55	.18	24	.55
210	126	134	123	884	75	Chillicothe	Ohio	2.24	37	.23	12	.60	18	.90	2	.10	10	.07	16	.80

211	299	313	339	582	268	Alpena	Detroit	2.23	90	.51	6	.27	20	.91	3	.14	36	.23	12	.55
211	178	131	192	786	140	Grand Rapids	Michigan	2.23	77	.33	11	.38	26	.90	3	.10	30	.15	17	.59
211	102	136	83	663	227	Defiance	Central Ohio	2.23	65	.34	7	.29	21	.88	1	.04	20	.12	14	.58
214	237	224	156	488	302	Fort Worth	Austin	2.21	54	.56	4	.33	9	.75	3	.25	23	.27	4	.33
215	340	371	369	506	204	Fresno	Southern California	2.20	40	.38	5	.38	9	.69	1	.08	24	.26	4	.31
215	244	262	202	672	223	Keokuk	Iowa	2.20	46	.29	8	.40	18	.90	2	.10	19	.14	11	.55
215	169	171	205	721	193	Watertown	Northern New York	2.20	68	.29	15	.52	23	.79	3	.10	45	.22	14	.48
218	323	269	217	606	256	Mankato	Minnesota	2.19	110	.42	9	.27	28	.85	1	.03	34	.15	18	.55
219	318	329	343	592	265	Chariton	Des Moines	2.18	85	.41	5	.19	25	.96	..	...	21	.12	16	.62
219	252	233	293	739	178	La Fayette	North-west Indiana	2.18	83	.38	12	.44	26	.96	1	.04	26	.14	21	.78
221	279	185	239	623	247	Fort Dodge	North-west Iowa	2.17	74	.42	7	.32	17	.77	3	.14	28	.18	8	.36
221	219	211	286	722	192	Lincoln	Nebraska	2.17	63	.39	4	.20	17	.85	1	.05	22	.16	8	.40
221	118	169	239	743	171	Goshen	North Indiana	2.17	58	.30	9	.38	23	.96	1	.04	16	.10	16	.67
221	114	164	242	694	207	Manhattan	Kansas	2.17	47	.24	8	.33	22	.92	..	...	27	.16	12	.50
225	255	270	264	777	145	Newton	South-west Kansas	2.16	55	.25	9	.35	25	.93	..	...	25	.13	15	.56
225	132	201	143	622	248	Gallipolis	Ohio	2.16	36	.20	14	.61	23	1.00	..	...	9	.06	21	.91
227	226	238	216	771	151	Platteville	West Wisconsin	2.15	45	.31	2	.11	17	.94	..	...	15	.12	7	.39
227	207	221	289	832	106	Wheeling	West Virginia	2.15	47	.31	13	.68	15	.79	1	.05	18	.14	14	.74
227	189	144	114	818	112	Danville	Illinois	2.15	86	.43	8	.32	23	.92	2	.08	24	.14	15	.60
227	187	114	29	1022	30	Southern	Colorado	2.15	115	.51	10	.36	23	.82	5	.18	46	.23	12	.43
231	306	175	251	732	183	Nebraska City	Nebraska	2.14	72	.45	9	.45	17	.85	1	.05	19	.14	14	.70
231	283	320	293	741	175	Omaha	North Nebraska	2.14	50	.37	7	.41	13	.76	..	...	25	.21	8	.47
231	154	141	131	771	151	Dover	New Hampshire	2.14	124	.38	24	.59	33	.80	5	.12	45	.16	26	.63
234	179	151	154	743	171	Cumberland	Baltimore	2.13	59	.27	12	.44	27	1.00	..	...	11	.06	21	.78
235	204	194	193	582	268	Vandalia	Southern Illinois	2.12	41	.23	14	.64	18	.82	..	...	12	.08	16	.73
236	224	258	276	637	242	Portage	West Wisconsin	2.11	77	.44	9	.41	18	.82	..	...	30	.19	13	.59
236	214	190	156	865	82	M'Keesport	Pittsburg	2.11	93	.35	13	.39	33	1.00	..	...	20	.09	25	.76
238	210	222	232	640	239	Concord	New Hampshire	2.10	152	.41	24	.52	40	.87	4	.09	57	.18	29	.63
239	197	194	178	726	189	Oswego	Northern New York	2.09	62	.25	13	.42	31	1.00	1	.03	32	.15	18	.58
240	270	218	278	766	157	Saginaw	Detroit	2.08	126	.45	7	.20	35	1.00	1	.03	33	.13	20	.57
240	235	214	206	682	218	Griggsville	Illinois	2.08	68	.40	7	.33	19	.90	1	.05	20	.14	11	.52
242	...	...	...	484	304	Huron	Dakota	2.07	74	.42	7	.32	17	.77	1	.05	32	.21	7	.32
243	255	177	247	486	303	Mount Carmel	Southern Illinois	2.05	63	.33	13	.58	21	.88	1	.04	15	.09	17	.71
244	342	366	372	620	249	Hastings	Nebraska	2.04	57	.34	6	.29	19	.90	..	...	20	.14	9	.43
245	206	299	217	611	253	Independence	South Kansas	2.01	53	.24	16	.57	25	.89	..	...	27	.14	16	.57
245	204	233	257	769	154	Crawfordsville	North-west Indiana	2.01	56	.37	9	.47	19	1.00	1	.05	16	.12	13	.68
247	293	270	332	569	274	Washington	Washington	2.00	55	.25	19	.70	27	1.00	..	...	18	.10	23	.85
247	252	185	260	730	186	Portland	Maine	2.00	95	.27	21	.48	38	.86	1	.02	54	.18	18	.41
247	195	131	303	718	196	Portland	Oregon	2.00	87	.45	9	.38	21	.88	2	.08	29	.17	11	.46
250	299	280	303	686	210	Ripley	Cincinnati	1.99	42	.25	12	.57	21	1.00	..	...	4	.19	13	.62
250	260	265	214	724	191	Portsmouth	Ohio	1.99	40	.26	12	.63	18	.95	1	.05	13	.10	13	.68
250	200	228	187	806	121	Leavenworth	Kansas	1.99	51	.29	12	.55	21	.95	..	...	21	.14	14	.64
253	...	...	...	387	336	Seattle	Puget Sound	1.98	78	.49	6	.30	16	.80	1	.05	38	.27	5	.25
253	292	...	...	833	104	Marquette	Detroit	1.98	94	.51	9	.39	19	.83	2	.09	31	.19	10	.43
255	239	238	182	966	38	Indianapolis	South-east Indiana	1.96	59	.35	11	.52	19	.90	..	...	9	.06	14	.67
255	192	154	120	783	141	Cambridge	Troy	1.96	98	.32	19	.50	33	.87	..	...	39	.15	19	.50
255	396	339	365	283	366	Waco	West Texas	1.96	37	.33	6	.43	13	.93	..	...	8	.08	8	.57
258	288	202	239	679	219	Ionia	Michigan	1.94	79	.38	11	.42	25	.96	..	...	22	.12	15	.58
259	356	364	320	321	353	Columbus	West Texas	1.93	23	.21	7	.50	14	1.00	..	...	7	.07	8	.57
259	266	175	225	793	133	Des Moines	Des Moines	1.93	87	.40	8	.30	25	.93	..	...	15	.08	13	.48
261	217	207	267	663	227	Fort Scott	South Kansas	1.92	69	.33	14	.54	25	.96	1	.04	23	.13	15	.58

Rank by sum of percentages for 1885.	Rank in a similar table for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Exponents, or the sums of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collection in both church and Sunday-school.	
									No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
261	173	255	290	$677	221	Sedalia	Saint Louis	1.92	55	.33	11	.52	18	.86	..	...	22	.15	10	.48
263	...	...	...	452	319	Easton	Delaware	1.91	34	.22	14	.74	19	1.00	..	...	11	.08	15	.79
263	244	240	156	736	181	Norwich	New England South'n	1.91	244	.52	27	.46	52	.88	5	.08	59	.14	32	.55
265	263	260	260	789	138	Flint	Detroit	1.89	130	.43	12	.32	37	.97	1	.03	29	.11	18	.47
266	303	274	245	618	250	Marietta	Ohio	1.88	67	.40	13	.62	20	.95	..	...	6	.04	17	.81
267	325	376	382	227	384	Roanoke	Virginia	1.87	51	.49	3	.23	13	1.00	..	...	5	.05	7	.54
267	266	318	305	715	198	Mattoon	Illinois	1.87	102	.47	12	.44	27	1.00	..	...	7	.04	20	.74
267	113	148	198	477	305	New Orleans	Louisiana	1.87	62	.39	14	.70	19	.95	1	.05	22	.16	14	.70
270	200	241	210	873	78	Ottumwa	Iowa	1.86	58	.45	8	.50	15	.94	1	.06	17	.13	9	.56
270	179	332	329	368	340	Saint John's River	Florida	1.86	65	.58	5	.36	10	.71	1	.07	23	.23	3	.21
272	235	265	271	777	145	Prattsville	New York	1.84	130	.35	25	.54	44	.96	..	...	32	.10	27	.59
273	281	290	226	793	133	Washington	Pittsburg	1.82	88	.33	20	.61	32	.97	..	...	15	.06	22	.67
274	363	324	362	262	370	Austin	West Texas	1.81	36	.30	10	.67	15	1.00	..	...	5	.05	11	.73
275	321	224	312	611	253	Algona	North-west Iowa	1.80	81	.48	8	.38	20	.95	1	.05	26	.18	8	.38
275	290	254	256	415	329	Salisbury	Delaware	1.80	49	.32	15	.79	19	1.00	..	..	3	.02	17	.89
277	292	332	273	741	175	Covington	Kentucky	1.79	76	.43	14	.64	21	.95	1	.05	19	.12	14	.64
278	293	293	305	404	330	Lynchburg	Washington	1.78	62	.46	10	.59	17	1.00	..	...	21	.18	11	.65
279	288	320	271	763	159	Moore's Hill	South-east Indiana	1.76	45	.26	17	.77	21	.95	..	...	2	.01	16	.73
280	365	344	309	528	291	Rockland	East Maine	1.74	77	.27	19	.53	35	.97	..	...	31	.12	14	.39
280	310	293	266	640	239	Frankfort	North-west Indiana	1.74	68	.39	15	.68	22	1.00	..	...	13	.08	16	.73
282	318	314	321	546	285	Baltimore	Washington	1.73	82	.41	17	.68	25	1.00	..	...	18	.10	18	.72
282	273	234	284	657	234	Kokomo	North Indiana	1.73	48	.23	19	.73	26	1.00	..	...	7	.04	17	.65
282	270	284	256	664	226	Niles	Michigan	1.73	78	.39	11	.44	22	.88	..	...	21	.12	8	.32
285	313	296	279	555	280	Fergus Falls	Minnesota	1.72	153	.56	11	.32	32	.94	1	.03	32	.13	13	.38
286	261	265	234	873	79	Sacramento	California	1.71	129	.50	14	.44	28	.88	1	.03	26	.12	12	.38
286	252	290	282	501	298	Philadelphia	Delaware	1.71	56	.35	15	.75	19	.95	..	...	9	.06	14	.70
288	217	238	182	807	118	Indianapolis	Indiana	1.70	56	.35	15	.75	19	.95	1	.05	14	.10	12	.60
288	203	270	236	684	213	Muncie	North Indiana	1.70	42	.23	16	.70	23	1.00	..	...	4	.02	14	.61
290	274	286	312	693	208	Jeffersonville	South-east Indiana	1.69	42	.23	19	.83	23	1.00	..	...	1	.01	17	.74
290	274	286	309	720	194	Springfield	New England	1.69	202	.55	33	.55	54	.90	1	.02	52	.12	33	.55
290	189	255	195	753	166	Warsaw	North Indiana	1.69	70	.35	15	.60	25	1.00	1	.04	7	.04	14	.56
293	...	...	...	290	363	Ordway	Dakota	1.68	100	.54	10	.43	17	.74	1	.04	35	.22	3	.13
293	329	258	268	718	196	Fort Wayne	North Indiana	1.68	78	.39	15	.60	25	1.00	2	.08	12	.07	13	.52
295	220	250	268	727	188	Richmond	North Indiana	1.67	66	.34	14	.58	24	1.00	..	...	8	.05	13	.54
296	313	319	373	404	330	Houston	Texas	1.65	31	.28	13	.93	14	1.00	..	...	7	.07	11	.79
296	293	303	300	705	203	Ellenville	New York	1.65	117	.40	28	.76	36	.97	1	.03	25	.10	24	.65

296	265	228	251	861	87	Petaluma	California	1.65	138	.56	14	.45	29	.94	2	.06	33	.15	12	.39
296	259	274	187	576	272	Madison	West Wisconsin	1.65	104	.54	9	.38	24	1.00	1	.04	19	.11	10	.42
300	270	299	300	612	252	Hannibal	Missouri	1.64	81	.48	11	.52	21	1.00	1	.05	11	.07	11	.52
301	346	342	355	471	309	Oakland	West Virginia	1.62	24	.33	10	.77	13	1.00	..	...	3	.03	9	.69
302	...	...	...	626	245	Clay Center	Kansas	1.60	64	.30	13	.59	22	1.00	..	...	15	.10	10	.45
302	307	335	227	464	313	Clarksburg	West Virginia	1.60	41	.37	13	.93	14	1.00	..	...	4	.04	12	.86
302	274	274	293	601	261	Augusta	Maine	1.60	103	.42	20	.65	28	.90	..	...	20	.09	15	.48
302	226	255	260	709	130	Evansville	Indiana	1.60	56	.47	10	.67	15	1.00	1	.07	7	.07	9	.60
306	296	236	285	625	246	Lewiston	Maine	1.59	117	.43	24	.71	32	.94	..	...	26	.11	19	.56
306	276	335	282	600	262	Salina	North-west Kansas	1.59	71	.39	13	.57	22	.96	1	.04	19	.12	8	.35
308	379	...	...	466	312	Boise	Idaho	1.57	71	.74	6	.50	10	.83	4	.33	19	.23	1	.08
308	315	243	210	541	288	The Dalles	Columbia River	1.57	58	.45	9	.56	14	.88	1	.06	17	.15	4	.25
308	286	307	368	668	224	Beatrice	Nebraska	1.57	86	.54	10	.50	19	.95	..	...	8	.06	10	.50
311	197	273	250	720	194	Topeka	Kansas	1.55	74	.39	16	.67	22	.92	..	...	19	.11	10	.42
312	324	316	336	106	421	Morristown	East Tennessee	1.54	40	.39	10	.77	13	1.00	..	...	7	.08	8	.62
312	321	280	342	474	308	Norfolk	North Nebraska	1.54	71	.52	9	.53	14	.82	..	...	20	.17	4	.24
314	338	305	332	609	255	Bangor	East Maine	1.53	112	.44	20	.63	31	.97	2	.06	28	.13	12	.38
314	333	307	293	558	278	Morgantown	West Virginia	1.53	50	.45	11	.79	13	.93	..	...	6	.06	9	.64
314	251	280	197	563	276	La Crosse	West Wisconsin	1.53	76	.48	11	.55	20	1.00	..	...	16	.11	9	.45
317	286	226	317	683	216	Eau Claire	West Wisconsin	1.52	80	.53	10	.53	19	1.00	..	...	14	.11	9	.47
318	348	323	239	221	388	San Antonio	West Texas	1.51	43	.36	13	.87	15	1.00	..	...	7	.07	10	.67
318	244	274	305	742	174	Atchison	Kansas	1.51	72	.47	11	.58	16	.84	..	...	11	.08	6	.32
320	244	311	243	866	82	Saint Louis	Saint Louis	1.49	76	.50	13	.68	17	.89	..	...	19	.14	8	.42
321	274	279	257	547	283	Claremont	New Hampshire	1.48	155	.50	24	.62	37	.95	..	...	24	.09	18	.46
321	241	334	277	199	395	Jacksonville	Florida	1.48	75	.63	8	.53	15	1.00	1	.07	11	.10	7	.47
321	192	136	200	578	271	Walla Walla	Columbia River	1.48	56	.54	6	.46	12	.92	..	...	16	.17	3	.23
324	...	...	...	391	335	Dover	Delaware	1.45	54	.40	15	.88	17	1.00	..	...	2	.02	12	.71
324	284	295	291	663	227	Saint Joseph	Missouri	1.45	95	.46	17	.65	25	.96	..	...	18	.10	11	.42
326	340	353	312	618	250	Bloomington	Indiana	1.44	60	.42	15	.83	18	1.00	..	...	10	.08	11	.61
327	...	...	...	335	347	Olympia	Puget Sound	1.41	71	.63	9	.64	12	.86	3	.21	19	.19	2	.14
327	333	241	346	604	258	Parkersburg	West Virginia	1.41	63	.46	15	.88	17	1.00	1	.06	5	.04	11	.65
327	317	328	329	663	227	New Albany	Indiana	1.41	85	.48	17	.77	22	1.00	1	.05	10	.06	12	.55
327	303	251	313	505	296	Eugene	Oregon	1.41	53	.41	9	.56	15	.94	..	...	15	.13	3	.19
327	274	243	349	235	380	Nashville	Tennessee	1.41	76	.53	15	.83	17	.94	1	.06	11	.09	10	.56
327	263	361	309	401	332	Staunton	Washington	1.41	79	.47	18	.86	21	1.00	..	...	17	.12	13	.62
333	325	310	338	537	289	Kirksville	Missouri	1.40	108	.50	18	.67	26	.96	..	...	9	.05	13	.48
334	...	...	...	436	326	Mitchell	Dakota	1.39	82	.57	11	.61	16	.89	1	.06	15	.12	5	.28
334	365	309	257	266	369	Marshall	Texas	1.39	40	.36	12	.86	14	1.00	..	...	4	.04	8	.57
334	273	278	312	430	327	Wheeling	Washington	1.39	61	.51	14	.93	15	1.00	..	...	10	.10	11	.73
337	374	329	360	306	358	Greenbriar	Virginia	1.35	39	.49	7	.70	10	1.00	..	...	3	.04	5	.50
337	335	339	305	584	267	Bucksport	East Maine	1.35	113	.46	21	.68	31	1.00	1	.03	24	.11	11	.35
339	371	358	281	151	415	Nashville	Central Tennessee	1.34	42	.58	7	.78	8	.89	..	...	2	.03	5	.56
340	335	338	133	302	360	Atlanta	Savannah	1.32	62	.32	23	.96	24	1.00	..	...	4	.02	14	.58
341	352	329	318	752	167	Vincennes	Indiana	1.31	45	.35	13	.81	16	1.00	..	...	3	.03	7	.44
341	348	345	377	459	315	Buckhannon	West Virginia	1.31	52	.46	11	.79	14	1.00	..	...	6	.06	7	.50
343	342	364	293	367	341	Lexington	Lexington	1.29	98	.45	21	.78	26	.96	..	...	14	.07	11	.41
344	362	358	353	631	244	Port Huron	Detroit	1.28	203	.60	27	.64	40	.95	..	...	21	.07	17	.40
345	347	311	293	527	292	Big Rapids	Michigan	1.27	165	.54	27	.71	34	.89	1	.03	33	.12	10	.26
346	396	303	273	206	391	Chattanooga	East Tennessee	1.26	43	.41	13	1.00	13	1.00	..	...	5	.05	8	.62
347	...	...	...	490	301	Platte Valley	West Nebraska	1.25	72	.56	10	.63	14	.88	..	...	8	.07	4	.25
348	...	...	...	331	349	Republican Valley	West Nebraska	1.24	105	.60	15	.68	22	1.00	..	...	11	.07	10	.45

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.—*Continued.*

Rank by sum of percentages for 1885.	Rank in a similar table for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Exponents, or the sums of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collection in both church and Sunday-school.	
									No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
349	342	296	332	$313	356	Savannah	Savannah	1.21	64	.42	19	1.00	19	1.00	..	...	7	.05	11	.58
350	...	...	...	469	310	Pendleton	Columbia River	1.20	22	.69	3	.75	3	.75	..	...	4	.14	1	.25
350	374	348	328	344	345	Chattanooga	Holston	1.20	54	.56	9	.75	12	1.00	..	...	1	.01	6	.50
352	...	...	...	517	292	Grand Island	North Nebraska	1.17	76	.59	8	.50	16	1.00	..	...	14	.13	2	.13
352	360	320	292	198	396	Navasota	Texas	1.17	74	.46	20	1.00	20	1.00	..	...	4	.03	12	.60
352	329	341	351	573	273	Beloit	North-west Kansas	1.17	95	.46	20	.77	25	.96	1	.04	17	.09	6	.23
355	303	358	345	191	399	Huntsville	Texas	1.16	84	.62	14	.82	17	1.00	..	...	8	.07	9	.53
356	385	389	382	496	299	Rockport	Indiana	1.15	91	.63	14	.78	18	1.00	..	...	7	.06	9	.50
357	284	192	284	175	409	Gainesville	Florida	1.14	91	.67	12	.71	17	1.00	..	...	6	.05	8	.47
358	357	395	379	323	352	Macon	Savannah	1.13	55	.43	16	1.00	16	1.00	..	...	..	...	9	.56
359	335	230	349	240	377	Greenville	South Carolina	1.11	78	.42	23	1.00	23	1.00	..	...	1	.01	12	.52
360	296	349	343	179	406	Murfreesborough	Tennessee	1.09	84	.55	19	1.00	19	1.00	..	...	1	.01	12	.63
361	281	187	230	181	404	West Tennessee	Tennessee	1.08	80	.59	17	1.00	17	1.00	..	...	2	.02	11	.65
362	296	313	320	319	354	Shreveport	Louisiana	1.07	90	.59	18	.95	19	1.00	..	...	4	.03	11	.58
363	351	349	367	439	324	Florence	South Carolina	1.05	102	.51	21	.84	25	1.00	..	...	7	.04	9	.36
363	311	326	143	202	393	Baton Rouge	Louisiana	1.05	86	.54	18	.90	20	1.00	..	...	6	.04	9	.45
365	368	386	375	158	413	Dadeville	Central Alabama	1.03	48	.50	12	1.00	11	.92	..	...	10	.12	4	.33
366	371	403	388	181	404	Marion	Central Alabama	1.01	47	.45	13	1.00	13	1.00	..	...	7	.08	5	.38
367	309	265	231	537	289	La Grande	Idaho	1.00	76	.79	9	.75	10	.83	1	.08	10	.12	2	.17
368	398	354	354	401	332	Knoxville	Holston	.99	41	.43	12	1.00	12	1.00	..	...	..	...	5	.42
369	401	388	381	253	372	Gulf	Mississippi	.97	58	.48	15	1.00	15	1.00	..	...	5	.05	6	.40
369	376	399	403	200	394	Asheville	Central Alabama	.97	50	.48	13	1.00	13	1.00	..	...	6	.07	5	.38
369	329	372	323	224	385	Central	North Carolina	.97	59	.53	14	1.00	14	1.00	..	...	..	...	7	.50
372	320	357	362	468	311	Springfield	Saint Louis	.95	122	.59	21	.81	25	.96	..	...	14	.08	6	.23
373	404	397	409	246	376	Holly Springs	Mississippi	.94	59	.57	11	.85	13	1.00	..	...	5	.05	4	.31
374	359	372	355	556	279	Chillicothe	Missouri	.93	131	.58	23	.82	28	1.00	..	...	8	.04	8	.29
375	358	366	341	453	318	Lexington	Kentucky	.91	66	.69	10	.83	11	.92	1	.08	8	.10	2	.17
375	338	347	324	284	364	Greenville	Holston	.91	60	.58	11	.85	13	1.00	..	...	3	.03	4	.31
377	416	395	...	171	410	East Alabama	Alabama	.88	50	.69	8	.89	9	1.00	1	.11	1	.02	3	.33
377	398	...	...	195	397	Argenta	Little Rock	.88	65	.74	7	.64	11	1.00	..	...	7	.08	2	.18
377	385	...	...	460	314	Carthage	Saint Louis	.88	100	.57	18	.82	21	.95	..	...	12	.08	3	.14
377	348	326	336	130	417	Atlanta	Georgia	.88	59	.67	8	.73	11	1.00	..	...	8	.10	2	.18
377	329	362	367	283	366	Wytheville	Washington	.88	91	.60	19	1.00	19	1.00	..	...	8	.06	8	.42
382	406	...	...	176	408	Huntingdon	Central Tennessee	.86	57	.55	13	1.00	13	1.00	..	...	3	.03	5	.38
383	420	387	346	62	426	Dalton	Georgia	.85	57	.65	9	.82	11	1.00	2	.18	4	.05	1	.09
383	407	374	355	460	314	Grand Traverse	Michigan	.85	148	.60	27	.87	30	.97	..	...	12	.06	7	.23

383	385	390	413	161	412	Birmingham	Alabama	.85	63	.72	10	.91	11	1.00	..	...	2	.03	5	.45
386	395	378	369	474	300	Louisville	Kentucky	.83	76	.73	11	.85	12	.92	1	.08	9	.10	2	.15
387	377	392	373	185	403	Palestine	Texas	.82	67	.56	15	1.00	15	1.00	..	...	5	.05	5	.33
388	380	382	382	374	339	Charleston	West Virginia	.81	75	.63	14	.93	15	1.00	..	...	4	.04	5	.33
389	390	...	...	437	325	Sault Saint Marie	Detroit	.80	66	.83	6	.60	10	1.00	..	...	2	.03	2	.20
390	...	...	...	223	386	Niobrara Valley	West Nebraska	.79	129	.65	19	.76	24	.96	..	...	14	.08	2	.08
390	368	356	388	332	348	Orangeburg	South Carolina	.79	113	.61	21	.91	23	1.00	..	...	8	05	6	.26
390	353	351	393	304	342	Little Rock	Arkansas	.79	65	.74	10	.91	10	.91	..	...	6	.08	3	.27
393	394	410	397	257	371	Ashland	Kentucky	.75	85	.71	12	.80	15	1.00	..	...	6	.06	3	.20
394	412	413	411	35	428	South Alabama	Alabama	.74	54	.61	10	.91	11	1.00	1	.09	6	.08	1	.09
394	377	380	371	206	391	Rome	Savannah	.74	75	.59	16	1.00	16	1.00	..	...	2	.02	5	.31
396	392	377	405	211	389	Greenwood	Mississippi	.72	99	.62	20	1.00	20	1.00	..	...	5	.04	6	.30
396	353	400	409	179	406	Hot Springs	Little Rock	.72	91	.76	12	.80	14	.93	..	...	8	.08	2	.13
398	413	345	390	126	418	South Georgia	Georgia	.71	40	.83	4	.67	6	1.00	..	...	2	.04	1	.17
399	368	370	399	295	362	Meridian	Mississippi	.70	98	.61	19	.95	20	1.00	..	...	8	.06	4	.20
400	383	393	408	354	344	Kirwin	North-west Kansas	.69	134	.70	20	.83	22	.92	..	...	10	.06	2	.08
401	407	385	386	88	423	Huntsville	Central Alabama	.68	81	.78	11	.85	12	.92	..	...	7	.08	2	.15
402	308	381	324	305	359	Indiana	Lexington	.62	100	.74	16	.94	17	1.00	..	...	7	.06	4	.24
403	363	316	350	325	350	Ohio	Lexington	.61	123	.62	25	1.00	25	1.00	..	...	6	.03	5	.20
404	325	397	391	120	419	Little Rock	Little Rock	.59	73	.76	11	.92	12	1.00	..	...	2	.02	3	.25
405	385	407	378	163	411	Bowling Green	Lexington	.57	115	.76	18	.95	19	1.00	..	...	2	.02	5	.26
406	380	375	282	137	416	M'Minnville	Central Tennessee	.55	82	.73	13	.93	13	.93	..	...	7	.07	1	.07
406	371	352	373	101	422	Western	North Carolina	.55	89	.74	15	1.00	15	1.00	..	...	2	.02	4	.27
408	403	409	414	297	361	Okolona	Mississippi	.54	142	.81	24	.96	25	1.00	..	...	5	.03	7	.28
409	...	...	...	243	377	Elkhorn Valley	North Nebraska	.53	126	.83	15	.79	18	.95	..	...	6	.05	1	.05
409	391	416	415	247	375	Eureka Springs	Arkansas	.53	53	.66	9	.90	10	1.00	..	...	6	.09	..	...
411	367	354	392	325	350	North Missouri	Missouri	.52	122	.73	21	1.00	21	1.00	..	...	9	.06	4	.19
411	353	384	365	223	386	Raleigh	North Carolina	.52	127	.72	22	1.00	22	1.00	..	...	2	.01	5	.23
413	385	366	398	378	338	Louisville	Lexington	.51	117	.77	19	1.00	19	1.00	..	...	2	.02	5	.26
414	342	262	320	239	378	La Teche	Louisiana	.49	136	.77	20	.91	22	1.00	..	...	5	.03	3	.14
415	400	369	388	235	381	Guyandotte	West Virginia	.47	85	.76	13	.93	14	1.00	..	...	2	.02	2	.14
416	418	412	395	239	378	Greenville	Kentucky	.43	66	.75	10	.91	11	1.00	..	...	..	...	1	.09
416	361	414	411	191	399	Fort Smith	Arkansas	.43	71	.74	11	.93	12	1.00	..	...	2	.02	1	.08
418	392	363	405	253	372	Jackson	Mississippi	.42	100	.74	17	1.00	17	1.00	..	...	5	.04	2	.12
419	410	402	415	189	402	Abingdon	Virginia	.40	65	.68	12	1.00	12	1.00	..	...	..	...	1	.08
420	414	409	385	232	382	Kingston	Holston	.33	81	.77	12	.92	13	1.00	..	...	2	.02	..	...
421	419	405	396	158	413	Morristown	Holston	.32	82	.68	15	1.00	15	1.00	..	...	..	...	..	...
422	411	382	386	210	390	New River	West Virginia	.30	99	.83	15	1.00	15	1.00	..	...	..	...	2	.13
422	401	403	382	228	383	Port Royal	South Carolina	.30	114	.71	20	1.00	20	1.00	..	...	2	.01	..	...
424	417	411	379	105	421	West Alabama	Alabama	.29	54	.84	8	1.00	8	1.00	..	...	..	...	1	.13
425	383	378	355	284	364	Missouri	Saint Louis	.28	242	.82	37	1.00	37	1.00	..	...	4	.02	3	.08
426	382	337	403	58	427	Greensborough	Blue Ridge	.26	71	.74	12	1.00	12	1.00	..	...	..	...	..	...
427	421	393	401	194	398	Barboursville	Kentucky	.20	70	.80	11	1.00	11	1.00	..	...	..	...	..	...
427	409	415	401	108	420	Asheville	Blue Ridge	.20	70	.80	11	1.00	11	1.00	..	...	..	...	..	...
429	415	400	409	191	399	Harrison	Arkansas	.17	61	.85	9	1.00	9	1.00	..	...	1	.02	..	...

MISSIONARY SOCIETY.

THE MISSIONS OF THE METHODIST EPISCOPAL CHURCH.

The Annual Report of the Missionary Society of the Methodist Episcopal Church for the year 1885 has just been completed, and will soon be issued from the press.

It reports that in its Foreign Missions there are 116 foreign missionaries, 72 wives of missionaries, 309 native ordained preachers, 400 native unordained preachers, 694 native teachers, 16 foreign teachers, 250 local preachers and other native helpers, 36,950 members, 12,625 probationers. There are also 68 missionaries, and 334 native workers of the Woman's Foreign Missionary Society. There has been an increase of 2,508 members and 660 probationers.

In the Domestic Missions there are 2,508 missionaries, 2,397 wives of missionaries, 30 native preachers, 3,522 local preachers, 239,589 members, 39,130 probationers. The Woman's Home Missionary Society reports 4 missionaries and 4 native workers.

The reports from the special fields are as follows:

AFRICA.—The Liberia Conference was held early in the year. "The great problem still continues to be, how to furnish Liberia with the ministry of the Word, and preliminary to this, how to re-erect and sustain the schools of Liberia. In some parts of the Conference distractions and divisions have occurred, occasioned by the conduct of certain ministers of the African Methodist Episcopal Church." There are 2,314 members and 189 probationers.

"We have no official report respecting the mission band that left the United States last winter and entered Africa at St. Paul de Loanda. A letter from the Bishop to Mr. Richard Grant, written November 16, states that six stations have been established, five of these in Angola, and one at Masuba. 'In four of these there is an ordained minister, and in the other two preaching men.' That so little fatality has attended this heroic company is the astonishment and joy of all. It is being more and more clearly demonstrated with each new experiment, that white men can live and labor on African soil. African descendants, and here and there a native, are found prepared by education and filled with zeal to undertake

the civilization and Christianization of Ethiopia. It seems as if the appointed time of Negro elevation is at hand. The Church will never retreat from the line to which Bishop Taylor has advanced—and a wide, wide field invites us to new conquests for the adorable Redeemer."

SOUTH AMERICA.—The Mission Stations in South America are in Uruguay and the Argentine Republic. The Superintendent reports that the past year has been the best in the history of the mission. The members numbered 315 in 1883, 377 in 1884, and 437 in 1885. The Superintendent says: "The conversion of souls, the ingathering of members, the founding of new congregations, Sunday-schools, and day-schools, the increase of funds raised, both in the aggregate and in the average per member, the growth of reliability and zeal in the new workers, improvement in the operating of the Discipline, and a sensible gain in our *hold on the public mind*, are the salient features of our progress."

CHINA.—The four missions in China report an aggregate of 2,408 members and 1,222 probationers. There has been a steady advance in respect to self-support.

Superintendent Hart, of the Central China Mission, writes: "We are exercising great caution in receiving into the Church. Missions which have rolled up a great membership and a great staff of native preachers, are dangerous factors in our future development; driftwood and scum may count as timber and cement, but twenty years hence the Church will find that natural processes of development yield the real fruit. There are almost overpowering difficulties woven into the warp and woof of Christian civilization, which must be eliminated ere we can have a fair field for converting the people."

Writing of the work in Nanking he says: "The hospital building is the subject of conversation all over the city, and in the country near and far. We are inaugurating a work under the most auspicious circumstances, and our constant prayer is, that a great blessing may come to the hundreds of thousands among whom God, in his goodness, has placed us. We have not a Christian to begin with. I know of but two or three in this great city, and they belong to the Presbyterian Mission. The work must move slowly for a few years. 'Make haste slowly' is the lesson for each missionary to learn, and the sooner learned the better for all concerned."

As illustrating some of the difficulties met with, Rev. F. Ohlinger reports from the Hok-chiang District: "At Tang-tau we purchased a good building for chapel and parsonage purposes, the Missionary Society contributing one half. Quite unexpectedly an opponent rose up here in the person of a captain connected with the garrison. When the matter came before the magistrate, the plaintiff stated that the man sold the building because he got an exorbitant sum of money, $600, for it. 'Why, that is not a large sum, it is worth $1,000,' said the magistrate. 'But,' urged the captain, 'the singing and praying of the Christians will disturb the geomantic influences (good luck) of your excellency's yamun.' 'I have never heard any thing of the kind. I know that Christian preachers go about

doing good,' said the magistrate. 'Well, but they will build a high loft that will overlook your yamun,' pleaded the captain. 'When they do that I will hear you again,' was the reply."

GERMANY AND SWITZERLAND.—The Germany and Switzerland Conference reports 10,833 members and 2,675 probationers. "All is encouraging in Germany save the great need of more money, there being the pressure of enormous debts upon the church property." The question of dividing the Conference is to be considered at its next session.

From one of the districts comes the following report: "In some preaching places they have revivals. In two places the pastors persecute our people with anathemas to frighten the population of the villages; even our dead cannot be buried in peace, like other citizens, as, by the influence of the clergy, it is forbidden at these places to our preacher to preach or to pray at the funeral of a dissenter. But we cannot believe that this is the will of the Prussian government, nor the real sense of the law. We appeal, therefore, to the higher court, and, if necessary, to the highest court."

SCANDINAVIA.—The Scandinavia Missions embrace the Sweden and Norway Conferences and the Denmark Mission. In Norway are 3,463 members and 649 probationers; in Sweden, 9,614 members and 3,132 probationers; in Denmark, 907 members and 232 probationers. "A wonderful thing has happened in Sweden. A Methodist, our Book Agent at Stockholm, and the editor of the 'Svenska Sandebudet,' J. M. Erikson, was elected a member of the Swedish Diet—the Riksdag. He is one of the nineteen representatives from Stockholm. His election is one of the signs of the times that Methodism is gaining recognition in Sweden, and his presence in the legislature may be of great service to our rising Church. Another indication is the appointment of J. E. Edman as Principal of the Theological School. All the Methodism of Sweden is engaged in a heroic struggle to raise money enough for a building for the school. It is worthy of all sympathy and help."

Rev. B. A. Carlsson reports from Finland: "The work of our Church in Finland, so lately begun, has good prospects of succeeding. Among the people is a great hungering after the Gospel, and wherever we preach we have numerous hearers. We have three missionaries of our Church in this field, and four missions, with 174 members in all, in full connection and on probation."

Superintendent Schou reports for Denmark: "The state of the Church is good. Peace and love reign in our congregations. Services are well attended. The means of grace, as class and prayer meetings, are greatly blessed, and revivals have more or less taken place in all our charges. The net gain in membership this year the statistics show to be 87, and the number of conversions 316."

INDIA.—The North India Conference reports 2,670 members and 2,307 probationers. The extent of the work and number of the workers will be evident when we read the following report made by the Presiding Elder,

Rev. Dr. Parker, respecting one of the four districts of the North India Conference, the Rohilcund District: "We have on this district 7 American missionaries, 7 assistant missionaries, 19 ordained preachers, 49 unordained, 107 Christian teachers and exhorters, 7 colporteurs connected with the Parent Society; 7 missionaries, 9 English assistants, 122 native Christian teachers, Bible women, etc., connected with the Woman's Foreign Missionary Society—334 workers in all. Besides these there are a number of non-Christian teachers in the schools of both societies. The workers are working in 88 different places. Of the work accomplished and in hand within the district, we may mention that there are 3,106 communicants connected with our Church (including members and probationers); 6,016 pupils in our day-schools, and 8,429 in Sunday-schools, with a very large number of learners and inquirers, especially in places where our little schools are reaching the children and, through them, their parents. If the reader of this report will reflect a moment he will realize that, with 88 centers of influence, 334 preachers and teachers, and 8,400 children under our care, we have our work laid out and our forces arranged for victory all along the line. Notice further, that 340 adults and 240 children have been added to our community this year by baptism, and the degree of success already attending our work may be understood."

Dr. Johnson writes of the Oudh District as follows: "The year has been a most important one as regards mission work in this district. Interest in the Gospel message is becoming much more general, while the number of those who believe is greatly on the increase. The day when we should expect great things has come. Formerly it was understood that a period of instruction and trial was necessary before baptism could be administered; but now numbers come forward at once and are baptized. The question may be asked, Is the cause of this change in the people, or in the faith and practice of the missionaries? There can be no question but a great work of preparation is going on among the people, and this may be a cause for a change of practice among the missionaries. If the Lord is preparing the people for his kingdom, will he not prepare the Church to receive them?"

South India Conference reports 1,296 members and 592 probationers. "The coming year is destined to witness the working of this Conference under financial aid from the Missionary Society, bestowed in conformity with requests substantially unanimous on the part of the South India brethren, and in harmony, as it is believed, with the principles cherished by the Conference from the beginning. The General Committee in the United States, and the Conference in South India, are completely at one in their determination to insist upon entire self-support in all the English-speaking work—and to insist, also, with equal earnestness, that the native work shall contribute to its own support."

BULGARIA.—The mission in Bulgaria reports 55 members and 41 probationers. "The year has been one of quiet activity, considerable encouragement, and some gains. Our old stations have all been maintained, and

one—Varna—added to the list. If we may be permitted to read the signs of the times, they point unmistakably to a great Bulgarian nation, leading the Slavs of the South as Russia leads those of the North—checking the inordinate ambition of the Pan-Slavists, but still realizing, in the highest sense, their central idea: ruling over their own ancient inheritance, which the Turks for five centuries held by a tenure of violence; effectually curbing the ambitious rivalries of Europe by their prior claim to the territory in dispute and their proven capacity to take care of their own. Slowly, but surely, the tangle of the Eastern question is being unraveled, and from the chaos are coming forth as lawful heirs of the 'sick man's' inheritance the two nationalities which have most strongly felt the force of modern aggressive Christianity—Armenia in the east and Bulgaria in the west."

ITALY.—Italy reports 929 members and 140 probationers. There has been "a greater heedlessness and disregard of the Gospel message," and yet some progress has been made. "This year the city of Foggia has proven one of our most interesting fields of labor. The congregation has grown in numbers and character, despite a most malicious and persistent opposition and persecution. Unsuccessful in their attempts to destroy the work and to drive away our ministers, by filling the town with monstrous misrepresentations and calumnies, the priests instigated and incited a mob against us. One evening in September, just as our services were about beginning, an angry, turbulent crowd of two thousand or more gathered in the locality of our church, surging to and fro, threatening, clamoring, and breathing out terrible imprecations on 'the Protestants.' They had been brought to this menacing attitude by the priests' assertions that our pastor had used language insulting and dishonoring to the Madonna. Two army majors, hearing the uproar while dining in a restaurant, hurried forth, and while the city police sympathizingly temporized with the rioters, they gained the door of our hall and set themselves heroically to resist the multitude. God was with them; with consummate courage and skill they withstood, and finally quieted and dissolved, the seething mass. Our people within the hall, women and children included, were calm and brave, beyond all praise. It was a baptism of fire, a proof by peril. All the more severe was this test, because some fifteen years ago, as all knew, at Barletta, near by, a similar mob had killed a minister and several of his people, almost demolishing the place of worship. Our pastor, Prof. Taglialatela, with a mastery all his own, turned this fanatical tumult with telling effect against the Romanist host and the priestly instigators, and won a grand moral triumph."

JAPAN.—The Japan Conference reports 1,296 members and 352 probationers. During the year 459 adults and 118 children were baptized. "The Anglo-Japanese College, comprising theological and Anglo-Japanese departments, is just closing a year of decided prosperity and substantial growth. One hundred and sixty-eight students entered the Anglo-Japanese department during the year, and the average attendance was 140.

All of these students are self-supporting, with the exception of two or three, who are preparing to enter the Theological School, and receive some financial assistance. Nine young candidates for the Christian ministry have pursued their studies in the Theological School during the year and have given us entire satisfaction. Through the appeal of Rev. M. S. Vail, while in the United States, a fine brick building, the gift of Mrs. Philander Smith, of Oak Park, Illinois, and named 'The Philander Smith Biblical Institute,' is now approaching completion, and will be ready for occupancy early next year. The edifice is an ornament to our college grounds; and Mrs. Smith, in supplying this urgent need of our theological department, deserves the thanks of Methodism both in America and Japan. We most earnestly desire a similar building to meet the necessities of our Anglo-Japanese department."

MEXICO.—The Mexico Conference reports 728 members and 633 probationers. "The workers and people have suffered no violent persecution during the year. The field opens up more rapidly than we are able to occupy it. The spirit of self-support is growing in our Mexican Methodism. There has been a very appreciable increase of spirituality in many of the churches. The schools have largely increased in numbers and efficiency. The congregations number 36, but these include those where we have church buildings owned or rented by the Society, with a very few granted for worship, free of rent—all in places where our work is regularly organized. If we add to these all places visited frequently and in regular plan by our preachers, where we have companies of persons who are believers or friends, and which are really nascent congregations and churches, we should report at least 65 towns, villages, and plantations, to which our present active operations extend."

KOREA.—Our missionaries arrived in Japan, February 27, 1885, and have since become established in Korea. The king has given them permission to gather pupils and teach them. "Dr. Scranton has had patients, and Mr. Appenzeller has had pupils."

DOMESTIC MISSIONS.

Our Domestic Missions are of two classes. Nine are administered as Foreign Missions, receiving their appropriations directly from the Mission Rooms, and being in all other respects regulated as Foreign Missions. Each covers a whole region of country designated by the General Conference, and its missionaries, excepting the supplies, are members of various Annual Conferences.

The arrangement under heads of nationality, or race, is simply one of convenience. All are of the same general character—truly missions.

The relative place which the missions in our country holds in the mind of the Church, is shown by the appropriation to them for the coming year of $380,300, and a much greater sum will be actually expended upon them. All the wide world besides has but a trifle more than this sum appro-

priated to it, and receives no aid from the Education or Church Extension Societies. Our Domestic Mission stations are 2,508 in number, and our domestic missionaries minister to more than a million of souls.

Our domestic work finds its richest fields among the incoming multitudes that are flowing in a perpetual stream to our shores. During the year past, notwithstanding the very general business depression, over 500,000 immigrants entered our ports. About one third of these were from Germany, a little more than one third from the British Isles and Canada, the residue from various nations, and not the smallest proportion from the Scandinavian countries. To give all these an experimental salvation, to teach them Sabbath observances and total abstinence, to inspire them with faith in the spiritual guides we offer them, is no small task. "Who is sufficient for these things?" But God has helped us, and churches are springing up on every part of our frontier, that hasten to fall into line and aid our work, and even swell the funds devoted to the world's evangelization.

There are reported in these missions 239,589 members, 39,130 probationers, 512,351 Sunday-school scholars. Last year there were reported 837 conversions.

The INDIAN MISSIONS are 21 in number, with 1,357 members and 242 probationers. "The tribes for which we chiefly labor are surrounded by our Conferences, and the work is superintended in the regular way by Bishops, Conferences, presiding elders, and pastors. To aid in carrying forward the work, over $6,000 was drawn from the treasury of the Missionary Society the past year."

The WELSH MISSION has two stations—Remsen and Utica—in the Northern New York Conference. There are 115 members and 7 probationers. The missionary reports: "Our children as they grow up join the English churches. We keep a home for our people from Wales, and work among the Welsh population of the city. We must have a new church building. As this is the only Welsh Methodist Church in America we must keep it up somehow, and Utica is the head-quarters of the Welsh immigrants."

The FRENCH MISSIONS are in Illinois and New Orleans. The missionaries in Illinois report "95 members in all—70 in full membership and 25 on probation. Most of these are French, and were at one time Roman Catholics. We dedicated a new church building in Kankakee on October 25. Chicago with its 20,000 French, half of whom are out of sympathy with Romanism, ought to have missionaries."

The GERMAN MISSIONS report 49,157 members, 6,997 probationers, and 52,351 Sunday-school scholars. While the appropriations made for them for 1886 amount to $46,700, they collected for the Missionary Society last year $31,715.

The SCANDINAVIAN MISSIONS, consisting of Norwegian, Swedish, and Danish, report 13,619 members, 1,045 probationers, 5,688 Sunday-school scholars. The work in these missions gives most excellent results.

The BOHEMIAN MISSIONS are in Chicago with 100 members, and in Cleveland with 146 members. No appropriations were made to Bohemian missions until November, 1885.

The CHINESE MISSIONS are in California and in Washington Territory. In San Francisco are 117 members and 6 probationers. "Having no separate Japanese mission on the Pacific coast, the work being done among this people is connected with our Chinese mission. It is desired by the Japanese that they should be separate, and they have pledged over $2,000 to aid in purchasing a house and lot for Japanese Mission Rooms. A portion of this has been paid, and the whole can be collected as soon as there is a prospect of carrying out the proposal."

In Portland are 14 members. The missionary reports: "Though poor in earthly goods, the members of this little society have paid $5 per month toward the support of their preacher, contributed as much more toward the maintenance of the school, and now come up with *one dollar and a half per member* on the million for missions."

The SPANISH MISSION is in New Mexico, where it has 410 members and 181 probationers. "Schools have been maintained at ten different places, and nearly 300 Mexican children have been taught a portion of the year at a cost of only $1,000 to the Board, the people paying about the same."

There are *nine other* MISSIONS, known as Arizona, Black Hills, Dakota, Indian Territory, Montana, New Mexico, North Dakota, Utah, and Nevada, with 8,878 members and 1,426 probationers. It is proposed to establish a school of high grade at Phœnix, Arizona. "The Black Hills Mission has had one of the most prosperous years in its history. Its membership has increased about 75 per cent." Dakota Mission has become a Conference. "The Indian Territory Mission is in one little corner of the Indian Territory, and has been fairly successful during the year." The Montana Mission reports "a steady and sure growth." "Of the 135,000 of the present population in New Mexico, 126,000 are Roman Catholics." In the English Mission in New Mexico are 183 members, and they raised 75 cents per member for missions. In the North Dakota Mission there has been numerical and spiritual progress.

In his report respecting the Utah Mission, the Superintendent says: "No harder field of missionary enterprise was ever occupied by evangelical forces. Of it Bishop Fowler said, 'Nominally accepting the Bible, but placing above it a spurious scripture and a false prophet, like Mohammedanism, Mormonism has doomed its devotees to ignorance, in which they have lost the way of life, and been robbed of the well-founded hopes of both this world and the world to come.' The members number 298 and the probationers 101." The Nevada Mission has 716 members and 77 probationers.

The ENGLISH SPEAKING CONFERENCES report 2,010 missionaries, 1,950 assistant missionaries, 165,730 members, and 29,157 probationers. These are missions in Conferences that are aided by the Missionary Society.

SUNDAY-SCHOOL UNION.

INDIA.

THE Rev. E. W. Parker, Corresponding Secretary of the North India Conference, writes from Moradabad, Dec. 23, 1885, concerning the distribution of a grant made last year by the Board:

In the Rohilcund District this aid goes to forty-eight different places; that is, each of the circuits represents from two to five places, from five to twenty miles apart. The number of Sunday-school scholars in these circuits this year is 8,520.

Brother Johnson, presiding elder of the Oudh District, writes: "With these circuits all of the out-stations are included. I found all in need of help, and the money will do great good." Then he gives the names of sixteen out-stations where Sunday-schools are aided. So aid is given to at least twenty-five places there.

Brother Waugh, presiding elder of Kumaon District, writes: "I have expended part of the money in trying to get our Sunday-schools set up in literature. We needed Sunday-school lessons, tickets, reward books, papers, etc., and we had no funds. All will not be used this year, but will be needed to open our Sunday-school work in February and March. [These mountaineers go down to the foot of the mountains for three cold months, and the hill schools go too, and open up anew in February and March.] I am so glad to get something for this work, and I am sure it will be well expended. We have no other source of income for this." Brother Waugh does not tell where, to how many places, the money was sent, but it was used for the schools in the interior of the hills.

Brother Haqq's money, fifty rupees, was used among twelve village charges, which are really needy. You will see that a little goes a great way in such a work here. The money goes for the usual expenses: Tickets with a verse of Scripture, lesson leaves, picture papers full of Christ, as rewards, Sunday-school papers in Hindi and Urdu, etc. May we ask for at least this same amount for next year, if you cannot do more? Our Sunday-school work is a grand work, and being so largely among non-Christians, we cannot raise from them much money to pay for papers, etc., and we must have these or the children will not come. I do not think there is another such Sunday-school work as ours in the world anywhere. There are 15,637 heathen children in our Sunday-schools, and

these schools do not compromise any thing, but they are taught exactly as Christian schools are taught. Kindly try and aid us again in 1886, as early in the year as convenient, and as far as possible.

The Board at its recent meeting in March made a grant of $350 for this work.

JAPAN.

The Rev. Irwin H. Correll writes from Yokohama, Dec. 28, 1885:

Your favor of October 7 reached Yokohama while I was absent on a country tour, and after I returned it was too late for me to make out an application, have it approved by the mission, and forward to you for your December meeting, but at a meeting of the mission, held in Tokio on Saturday last, I presented the accompanying resolution, which was unanimously approved, as indicated, by the indorsement of the meeting. As stated briefly in the preamble, this money is desired for the purchase, or rather to aid in the purchase, of Sunday-school libraries, lesson leaves, and Sunday-school papers. Our people are very poor; the majority of the children in our Sunday-schools are the children of heathen parents, so that nearly all our schools are lacking the aforenamed requisites for a prosperous Sunday-school. But we have every reason to believe that if our people receive a little financial aid, so that these essentials can be procured, the Sunday-schools will grow and soon gain sufficient strength to enable them to stand alone. I do hope, therefore, that you will see your way clear to grant us the aid for which we have applied, and thus assist us in doing a grand work for the rising generation of Japan, in the name of our Master.

The action of the Mission, as referred to in this letter, is given herewith:

Extract from the minutes of a meeting of the Japan Mission held in Tokio, December 26, 1885.

Whereas, Our Sunday-school work in Japan is gradually developing, and a great need is felt for proper material wherewith to carry on a Sunday-school successfully, such as libraries, Sunday-school papers, lesson leaves, etc.; and,

Whereas, We have had an intimation that upon a proper representation to the Board of Managers of the Sunday-School Union of the Methodist Episcopal Church there might be an appropriation secured for our Sunday-school work in Japan; therefore,

Resolved, That we hereby apply to the Board of Managers of the Sunday-School Union for a grant of $500 to aid us in the work as above indicated.

R. S. MACLAY, *Chairman.*
J. O. SPENCER, *Secretary.*

The Board, at its March meeting, made the grant asked for.

SWEDEN.

The Rev. J. M. Erikson writes from Stockholm, February 26, 1886, giving the following statement of the Sunday-school publications issued by our Methodist press in that place since the last appropriation was made by our Union:

We have printed:

	Copies.	Pages.
Stories for Children, Series I, II, and III, 5 volumes, making in all	52,500	870,000
Manners and Customs in Bible Lands	2,000	96,000
Ned's Motto	2,000	312,000
International Lessons, 1885, 1886	8,000	656,000
Total, 19 books	64,500	1,934,000

The Board granted $300 for the further prosecution of the work.

DOMESTIC.

As an illustration of the good accomplished by grants made by our Sunday-School Union, we give the following letter from the Rev. John Durham, of Muddy Fork, Indiana:

Last spring I applied to you for aid in books for a Sunday-school I had helped to organize in the woods of these parts. You kindly gave the aid, though informally asked for, and I have the pleasure of informing you the Sunday-school was duly organized in a locality where there was no Sabbath-school, no church, no class, and no preaching. We did the best we could with the school during the summer, obtained the help of a faithful old local preacher to preach for us every other Sunday, and in October held a protracted meeting, which resulted in seventy accessions to the Church; and now they are building a commodious house to take the place of the inconvenient school-house, and the work will be made permanent. One had to know the neighborhood to understand what an instance this was of God's grace. Men were brought to God for whom our feeble faith had not dared to pray. Rejoice with us and be encouraged in your work.

As an illustration of the needs of many places in our land, read the following, from a pastor in Tennessee:

We have in one school about fifteen little boys and girls, all of whom can read, and who have no sort of "Lesson Leaf." Two Sundays ago I was in this school and a large number of these brought "United States Histories" with them, having memorized a short lesson in these. The par-

ents of these children are poor and for the most part unlearned. I insisted that the object of Sunday-schools was not to study secular books, and promised to make an effort to get a donation of "Good Tidings." As our hope for the future is mainly in the youth of the land, I ask that, if possible, you send us the papers.

It is hardly necessary to say that the papers were sent as desired.

STATISTICAL FACTS.

From the statistics published in our "Year-Book" for 1885 we select the following items:

SUMMARY.

The statistics show that we have now 22,490 schools, 246,054 officers and teachers, and 1,818,032 scholars. This is an increase over the previous year of 314 schools, 8,582 officers and teachers, and 57,596 scholars. Of the teachers, 215,602 are church members or probationers; and of the scholars, 408,332. There have been during the year 96,868 conversions in our Sunday-schools.

SUNDAY-SCHOOLS IN OUR FOREIGN MISSIONS.

	Schools.	Scholars.
Norway	46	3,502
Sweden	161	9,394
Denmark	26	1,391
Germany and Switzerland	426	21,569
Italy	15	383
Bulgaria	4	64
China	66	2,260
India	573	22,794
Japan	35	1,398
Liberia	29	2,113
Mexico	18	764
South America	32	1,604
Total	1,431	67,236

Arranged according to continental divisions, we have the following results:

	Schools.	Scholars.
Europe	678	36,303
Asia	674	26,452
Africa	29	2,113
America	50	2,368
Total	1,431	67,236

Our Sunday-schools Among the Immigrants.

Not only have we in foreign lands Sunday-schools connected with the Methodist Episcopal Church, but we have them also among the immigrants in our own land, as the following table will show:

	Schools.	Officers and Teachers.	Scholars.
Norwegians and Danes	60	398	2,340
Swedes	77	729	4,447
Germans	825	9,373	46,695
Total	962	10,500	53,482

The Grants of the Year 1885.

The number of schools in this country aided during the year by grants of books or periodicals from our Union is 834. The amount expended on these grants is very nearly $9,000. Besides these, grants were made to our various mission fields amounting to nearly $2,500. All these grants are exclusive of the grants of "Good Tidings," a report of which was given in the Manual for January, page 50.

SUNDAY-SCHOOL PUBLICATIONS.

The Corresponding Secretary of the Sunday-School Union is also editor of Sunday-school books and periodicals. Though these publications are not issued by the Union, but by the Methodist Book Concern, yet they form the stock from which the grants of the Union are made.

Sunday-school Books.

The following is a list of the Sunday-school books issued under the editorial supervision of the Corresponding Secretary during the years 1884 and 1885:

Title.	Author.	Pages.
Anthè	Mrs. G. W. Chandler	278
At the Sign of the Blue Boar	Mrs. Emma Leslie	313
Boy Travelers in Arabia	Daniel Wise, D. D.	278
Christina	Rev. J. Dillon	238
Dearer than Life	Mrs. Emma Leslie	302
Delivered from Afar	Ralph Roberts	428
Elias Powers	John M. Bamford	220
Golden Inheritance, A	Reese Rockwell	340
Hallam Succession, The	Amelia E. Barr	312

Title.	Author.	Pages.
How it All Came Round	L. T. Meade	363
Light Ahead	Cecilia A. Gardiner	443
Lodebar	Mrs. L. A. Spottswood	276
Lost Silver of Briffault	Amelia E. Barr	318
My Aunt Jeanette	Mrs. S. M. Kimball	296
My Missionary Apprenticeship	J. M. Thoburn	386
One Little Rebel	Juliet B. Smith	322
Our Missionary Heroes and Heroines	Daniel Wise, D.D	292
Phil Vernon	Byron A. Brooks	277
Seven Wonders of the New World	Rev. J. K. Peck	320
Under the Apple Trees	Mrs. S. Worthington	318
Up-the-Ladder Series :		
Vol. 1. Knights of the White Shield	Edward A. Rand	330
Vol. 2. School in the Light-house	" "	324
Valeria	W. H. Withrow, D.D	243
Words and Ways	Sarah J. Jones	302
"Go, Work"	Annie Frances Perram	156

The Epworth Hymnal.

The General Conference of 1884, in compliance with numerous and repeated requests from all parts of the land, resolved on the publication of a Sunday-school hymnal. (See Journal of General Conference, 1884, page 360.) They further directed the Board of Managers of the Sunday-School Union to appoint a committee to superintend its publication in connection with the Book Agents at New York.

The Board accordingly, at its first meeting after the session of the General Conference, appointed Dr. J. H. Vincent, Dr. J. S. Chadwick, James McGee, John E. Searles, Jr., A. G. Newman, and John J. Matthias a committee to act with Phillips & Hunt in the preparation of the volume.

After careful and patient labor the work was finished in the summer of 1885, and offered to the Church under the title of "The Epworth Hymnal." From the start the book has been received with great favor, so that in seven months more than 200,000 copies have been sold. The volume contains 232 pages, and has 319 choice hymns with music. It also has brief responsive services for the Sunday-school and social meetings; the Lord's Prayer; the Beatitudes; the Ten Commandments; and the Baptismal Covenant, including the Apostles' Creed.

An edition is now ready containing the hymns without music. Of course it is smaller and cheaper than the larger book.

Sunday-school Periodicals.

We give here a list of the periodicals issued under the editorial supervision of the Corresponding Secretary, together with the average circulation for the year 1885, with the exception of "Our Youth," which did not begin until December.

Sunday-School Journal	133,500	Beginner's Leaf	155,000
Sunday-School Advocate	202,000	Senior Leaf	80,000
Sunday-School Classmate	87,000	Leaf Cluster	4,000
Picture Lesson Paper	271,000	The Study	2,500
Berean Leaf	1,300,000	Our Youth	10,000

The following are issued under the editorial supervision of the German Corresponding Secretary:

Haus und Herd	7,500	Bibelforscher	36,000
S. S. Glocke	23,500	Bildersaal	200
Neue Glocke	10,700		

The aggregate circulation of English periodicals for the year 1885 was 19,198,000 copies, and of German, 1,055,600; making a total of 20,253,600 copies. The aggregate number of pages contained in these was more than 250,000,000.

Our Youth.

The Book Committee, at its session in New York, in February, 1885, in accordance with a resolution referred to them by the General Conference of 1884, directed the publication of a new paper for young people and their teachers. The paper thus added to the list of our Sunday-school periodicals is called "Our Youth," and made its first appearance in December last. It is intended to be a paper for parents, teachers, and young people. It has articles on Sunday-school work, as well as brief notes on the weekly lesson, together with original stories of a healthful character, and articles on travel, science, and literature, all by the best writers. It is the special organ of The Oxford League, and is designed to be helpful to all the young people in our Church.

"Our Youth" contains sixteen quarto pages weekly, and its typographical appearance is very much admired.

TRACT SOCIETY.

ITALY.

THE following letter from Dr. Vernon, Rome, Jan. 14, 1886, was accompanied with a financial statement of the expenditure of the grant made last year for the publication of books and tracts:

I send you herewith the account showing the use of the $500 granted for 1885 for publication of books, tracts, etc. It shows the names of the publications and the number of pages. Please observe, however, that in the case of the three volumes by Dr. Gay we have not ourselves published the books, but only helped to the amount indicated, getting our equivalent of the books. This seems in some cases specially wise, as it secures the publication, insures the activity of the author in disposing of, and so disseminating, the edition, and enlists the activities of the other publishers in the same line, while the work by one of our ministers is not thus so limited by denominational influences, or business limitations, as it would be if formally published by us. The same course is pursued with the book by Conte, which, while on the same subject treated by Dr. Gay, the Decalogue, is different in plan and design, and specially useful for some classes.

The matter now in the press will absorb wholly the sum, which would otherwise have been put as simply a balance in hand. The work was undertaken considerably before the close of the year, but has been delayed by Conte's temporary illness.

Many thanks to you and the Board for the grant for 1886. We shall endeavor to print this year, if possible, a considerable work by Brother Gattisso, "La Questione Suprema" (The Supreme Question), on vital aspects of the religious question now in Italy. I hope, also, to publish a Manual for Probationers, besides tracts, etc. I believe work in this line becomes more urgent, more opportune, and relatively more effective, than formerly.

The list of books referred to by Dr. Vernon is as follows:

	Pages.
Index Expurgatorius, by Borelli	104,000
La Scomunica, by Borelli	62,000
Articoli di Fide, by Dr. Polsinelli	127,600
Sheets reprinted from Fiaccola	230,400
Essere o non essere, by Gattisso	36,000

	Pages.
Il Vero Dio e La Sua Legge, by Gattisso	48,000
La Razione d'essere del Papato, by Gattisso	48,000
Rituale per Inaugurazione	3,200
Ciôche Credono Gli Evangelici	6,000
Commandmenti (large cards)	20
Il Padare Nostro, by Dr. Gay	23,976
Il Decalogo, by Dr. Gay	42,496
Vita di S. Paolo, by Dr. Gay	13,200
	744,892

Other works are in press, and still others in preparation. These volumes all treat of subjects of special importance to the evangelization of Italy.

SOUTH AMERICA.

Last year the Board made a large grant of tracts for Bishop Taylor's work in South America. The English tracts were sent from New York ; the Spanish from our mission press in Mexico. The Rev. J. H. La Fetra, Superintendent, writes from Santiago de Chili, Dec. 28, 1885, as follows :

The tracts, both from Phillips & Hunt and our Mission Publishing House in the City of Mexico, forwarded to the various stations of our West Coast Mission, have been duly received at all the places I have recently visited, and, I doubt not, at all the stations to which they were sent. They came very opportunely, and, I believe, will be put to very excellent use. We are very grateful for the favor, and pray God's blessing may go with the little messengers into many homes. Our work looks to us more encouraging than ever before, and begins to take on some healthful Methodist growth.

SWEDISH MISSION, CHICAGO.

The veteran missionary, the Rev. S. B. Newman, is laboring effectively among his countrymen in Chicago. Under date of Feb. 16, 1886, he gives the following account of his work :

I have, according to your advice, divided the city into tract districts among my countrymen, and appointed visitors to distribute tracts. Several of our young Swedes have cheerfully consented to help me in this great work, and we hope, by the blessing of God, that much good will be accomplished in this way. I shall now, through the grace of God, give you a short report for two months, that is, from the 15th of December, 1885, when I gave you my first report, to the 15th of February, 1886 :

I have, by God's grace, preached twenty sermons, visited in about 140

families, and distributed 2,500 tracts, 10,000 pages; this includes the first quarter and two months on the second. You will please excuse that I did not make a separate report on the pages of tracts on the first quarter, as I did not know your wish in that respect.

I would also ask you to be kind and send me some Danish or Norwegian tracts. I am happy to say that the tracts are well received and some are very anxious to get them, because, after they have read them, they are sending them to Sweden, and by that means they are preaching Methodism in houses and cottages in the old country where no preacher visits the people.

This is like old times, when sailors who were converted in the Bethel Ship, *John Wesley*, pier 11, North River, New York, went home to Sweden and preached Jesus and Methodism.

THE NORWEGIAN PAPER.

The following report of the circulation of the Danish and Norwegian paper, "Den Christelige Talsmand," has been furnished by the editor, the Rev. Charles Treider:

The number of papers we actually printed and sent out was 3,197; 30 less than the year before. I cut off over 300 regarded no good at once, and others now and then, but got new ones again, so that the list is better. Of the numbers sent out, about 200 go to Utah at one half price or free. 305 more are sent as follows: Sailors' Homes and for distribution on vessels, 55 (25 to New York, the balance to New Orleans, Cleveland, Milwaukee, Chicago, etc.); exchanges, 54; ministers, 49; poor old people, poor-house reading-rooms, hospitals, asylums, prisons, etc., 101; to advertisers, 46. Total, 305.

The most of our subscribers are in Illinois, Wisconsin, Minnesota, Dakota, and Iowa. New York, California, Oregon, and Washington Territory come next. We have also some subscribers in many other States. 200 go to Norway and Denmark, and 4 to Hawaii Islands.

THE SCANDINAVIANS IN UTAH.

The Rev. M. Nelson reports as follows concerning the distribution of Scandinavian papers in Utah. He writes from Logan, Dec. 21, 1885:

The papers are distributed by the missionaries and teachers, and also directly through the mail, to persons that cannot otherwise be reached. These papers are sent right along for three or six months, and as long as we think the circumstances justify it. The missionaries and teachers distribute their papers personally, visiting among the people. We do not sell single copies, but try to induce the people to pay something, whenever we find that they are interested. In this way we have collected during the year, up to date, $19 85, and seven of those who at first received the paper gratuitously have now become regular subscribers. It is very difficult to

collect any money, so that in most cases the missionaries have taken pork, beef, butter, eggs, potatoes, etc., whatever the people had, and have sent me the cash for it. Our receipts have been:

From Tract Society	$100 00
From Collections	19 85
Total	$119 85

This has been distributed as follows:

To "Den Christelige Talsmand," 132 yearly subscribers, or 6,864 copies	$105 60
To "Sandebudet," 9 yearly subscribers, or 468 copies	13 50
Total	$119 10
Balance in Treasury	75
	$119 85

Of course you understand that we simply order the paper for a year, and then change the address as often as we think best, so that the one paper may go to three or four different persons during the year. The paper will also frequently circulate among the nearest neighbors.

The following list shows at what places the paper has been distributed: Ephraim, Fountain Green, Gunnison, Mayfield, Mount Pleasant, Mantei, Richfield, Spanish Fork, Santaguin, Provo, Fayette, Salt Lake City, Hooper, Ogden, South Cottonwood, Hyrum, Logan, Hyde Park, Richmond, Smithfield, Spring City, Salina, Tooele, Stockton, Wales, Nephi, Pleasant Grove, Clarkston, Chester, Alta, Deweyville, Murray, Spring City, Corinne, and Lynne.

NORWEGIAN LOAN LIBRARY.

This library, for which our Tract Society has furnished help for several years, is doing a good work among the sailors. The following letter from the Rev. M. Hansen, pastor of the Norwegian Bethel Ship, at Brooklyn, gives a report of the work for the year 1885:

Again we come before you with our request for a donation for the Seaman's Library that your Society so liberally has helped for several years. You will find inclosed an account of the money received during the past year; a catalogue of books in our Loan Library; and also some of the letters we have received from seamen who have had libraries on board of their vessels. At present we have 118 libraries, with from fourteen to eighteen books in each. They are now all out in Scandinavian ships, doing good, as the letters tell us they do. We have also a loan library, containing 162 volumes, for sailors in harbor and on shore; and these books have been used a good deal. When we made our application last

year, we thought we might possibly get along without asking for any help this year; but as we have not a library on hand, and as there are many vessels that ought to be supplied, we are compelled to come again and ask your Society for an appropriation of $100 this year also. We expect the same amount from the Seamen's Friend Society.

The Board, at its meeting in March, readily renewed the grant of $100 for the purpose named. The financial statement shows an economical use of the means placed at the disposal of these brethren.

The letters from seamen in reference to the usefulness of these libraries are very interesting. We give here some extracts from them.

The following was written from Marseilles, France, by the first mate of the bark *Ruth*:

It is already nine months since I received a library from you, and may be it is time for me to bring it back, but I have no opportunity to do so, and I am glad of it, for we aint through with it. We are now bound for Buenos Ayres, and have got new captain and crew, so you see many have reaped fruits of it, and many more will do so on this trip. The books have done a good work amongst us, and in the name of all who have used them I hereby send you our thanks for your love and devotion to us seamen, who can't do any thing for you again, but pray to God that he may bless you and help you to continue the good work.

This is from the carpenter of the bark *Nordstjeinen*, and is addressed to the brethren of the Bethel Ship. It was written from Plymouth, England:

Last time I was in your church God saved my soul, and I am now rejoicing in Jesus, and trust in him for a full and a free salvation. I must also thank you so very much for your kindness in lending us one of your libraries; it was a very good thing to get, for those of our crew whom I never saw read a religious book before are now using every opportunity given for reading these books. From the captain to the youngest boy on board, all seem to be interested, and like to get more of it. Especially, I think the "Sermons of Moody," and "Life of Christ," are doing a wonderful work upon their hearts. May be God, through that, will bring them to himself.

The following was written from Liverpool by the first mate of the bark *Vigar*. Like the preceding, it is addressed to the brethren of the Bethel Ship:

As it is a good while since you heard from me, I feel to send you a few words and express my thanks for the books you was so kind to lend me.

They have all been well used and read with great interest by every man on board. As I have now had the library one year, we have read them over and over again. While here, in Liverpool, I transferred it to bark *Imperator*, of Arendal, and was lucky enough to get No. 36 from bark *Athlet*, of Christiansand. We ask God to help us to use them aright, and I don't doubt but they will continue to be a great blessing for us seamen.

This is from the first mate of the bark *Ringhorne*, and was sent from Stockholm:

On account of that I have to leave the vessel, I hereby send you my sincere thanks for the use of the library you was so kind to lend me when I was in New York. I have transferred it to the mate of bark *Amal*, with all the books in complete order. He promised to deliver it you on his arrival to New York. God grant that the books may continue to circulate and be of great blessing, and so they really are for us seamen, who have so good opportunity to use them. That God may bless you and your work is my sincere wish.

The following is from the captain of the bark *Amazon*, and was sent from Montevideo, South America:

Some time ago I received one of your libraries to be used by me and my crew. We have read all the books and they have interested us all very much. As I have just brought it on board of the *Vasa* from Grimstad, I felt to tell you how pleased I was with it and bring you my thanks for the use of it.

Thus the good books go floating around in all parts of the world, crossing and recrossing the Atlantic on their mission of love.

TRACTS FOR SAILORS IN PORT.

The Board has made grants to the Charleston Port Society on application of its chaplain, the Rev. E. C. Chichester. In acknowledging the receipts of the tracts he writes as follows:

CHARLESTON, S. C., *January* 19, 1886.

It is with pleasure that I acknowledge the receipt per steamer of the box of tracts, suitable for my work among sailors, donated so cheerfully by the Tract Society of the Methodist Episcopal Church. They are well selected and admirably adapted for the purpose to which we are putting them. I am endeavoring, with the assistance of my wife and our missionary, to distribute them to the very best advantage. Some are given to sick sailors in the hospitals, others to those who attend our services in the "Bethel" and "Chapel," and still others are put on board of vessels just before they sail, in order that they may be read while at sea.

In this manner we hope and pray that they will not return void, but that they will accomplish the end whereunto they are sent.

Your kindness and liberality in making this second donation for us is appreciated by us all, and the Charleston Port Society for Promoting the Gospel among Seamen hereby return to you their hearty thanks.

MISSION WORK IN NEW ORLEANS.

Miss Cowgill, who has for several years been employed as a city missionary in New Orleans, sends the following statement of some phases of her work :

Your nice lot of good tracts was duly received, and I thank you much for them. I am making good use of them, and wish you could see the very large and eager throngs that gather around me on the levees when I am ready to distribute tracts. I never take quite enough to supply all who reach out their hands asking for a tract. Some will ask me when they know that I have no more. We hold religious meetings on the levees, and at the close of the meetings we distribute tracts.

I am sorry I did not think to ask you for some French tracts. We have many French people here. I sometimes go on the men-of-war vessels that come to New Orleans, and talk to the soldiers and give them tracts. Two days ago I was asked to go on a French man-of-war vessel, but I had no French tracts for them.

Our city is now being visited with a great and very gracious revival. Moody and Sankey have been here for one week and hundreds are being converted, and our cold, formal churches are now greatly revived, and we are greatly rejoiced in the "showers of blessings" we are receiving. This wicked city has long needed such a revival.

I use a good many tracts among prisoners. A few days ago the wife of a condemned prisoner told me that the little tracts I had given to her husband had been carefully read by him, and when the time drew near for his execution he gave all these tracts to his wife, saying, "I have read them, and all the reading in them is very good, and now I want you to take them home and teach them to our children."

DISTRIBUTION OF TRACTS DURING 1885.

The various foreign mission fields of the Church were furnished with funds for the printing of religious literature to the amount of $4,550.

Tracts were sent also to every part of our field at home, every Conference being represented in the grants made. These were distributed to immigrants, to the inmates of hospitals, prisons, and asylums, to soldiers, to sailors, and to pastors in their regular work. These tracts amount in the aggregate to

16,000,000 pages. The number of different churches receiving them is 1,700, and the amount expended for them is $7,275.

TRACTS PUBLISHED.

Though the Tract Society is not engaged in the publishing business, its Corresponding Secretary is the official editor of the tracts issued by the Methodist Book Concern, and our grants of tracts are all drawn from this stock, which is large, and is continually increasing. It comprises at present nearly two thousand different tracts, in English, German, Swedish, Danish, French, Italian, and Spanish. There are five hundred and fifty German tracts, which are issued at Cincinnati, under the care of the German editor of Sunday-school publications and tracts.

The tracts issued by the Methodist Book Concern during the calendar years 1884 and 1885 are as follows :

Our Temperance Story Series.

Number.	Pages.	Number.	Pages.
14 For Mother	12	18 A Sabbath Scene	8
15 Poor Mr. Neal	8	19 Carl's Last Tramp	8
16 Not His Business	8	20 Ashamed to Tell His Name.	12
17 Odd Mr. Patch	8		

Our Own Church Series.

Illuminated Covers.

1 The Holy Catholic Church	12	6 The Classmates' Meeting	20
2 The Antiquity of Methodism	12	7 Our Settled Itinerancy	16
3 That "Episcopal" Church	12	8 Earnest Christians	16
4 The Church and the World	16	9 True Church Loyalty	16
5 Broad and Narrow	20		

Oxford League Series.

Illuminated Covers.

1 Ancestry of the Wesley Family	22	5 The Literary Work of the Wesleys	19
2 The Oxford Methodist Brotherhood	19	6 The Place of Education in English Methodism	19
3 The Birthplace of Methodism	19	7 The Place of Education in American Methodism	19
4 Methodist Converts in High Places	19		

Pocket Series.

Number.		Pages.
116	Holding Our Own	4
117	That Church Letter	4
118	The Family Altar	8
119	Songs in the Night	12
120	A Well-drilled Man	16
121	The Roller-Skating Rink Craze	8
122	The Rink Mania	8
123	A Furore of Folly	8
124	God's Special Love	8
126	Why I Go to Church on Rainy Sabbaths	4
127	The Gospel Pledge; or, The Entire Consecration of Perfect Repentance	4

New Series.

166	The Two Blind Men	8
167	For or Against	36
168	Testimony of an Old Disciple	12
169	The Sunday Duties of Children	24
170	A Cure for Care	16
171	The Tobacco Scourge	12
172	Wise Companionship	20
173	The Apostolic Succession	20
174	A Talk to Mothers	17
175	Romanism and our Public Schools	24
176	Out of Line	12
177	Pastoral Evangelism	12
178	Quarterly Conference Committees	12
179	"Our Brother in Black"	16
180	"Now!"	8
181	Parental Instruction in Relation to Sunday-school Teaching	16
182	Testimony of Jesus Christ to His Own Deity	24
183	The Missionary Call	16
184	The Rum Railroad	8
185	The Slavery of Rum	12
186	Shall it be Rum with Moderation?	12
187	The Christian Social Ideal	8
188	Tracts and Revivals	4

Danish or Norwegian Tracts.

15	Have You Found the Lord?	4
16	Temptations for Young Men	4
17	A Time to Die	8
18	Neither Cold nor Hot	8
19	All for Nothing	4
20	Often Warned, Often Punished	4
21	Join the Church	12
22	What is it to Believe in Jesus?	4
23	A Fearful Mistake	4
24	The Great Physician	8
25	How Much Are You Worth?	4
26	Important Questions	4
27	An Incomparable Friend	4
28	Hinder Me Not	4
29	How Much Do You Owe?	4
30	The False Refuge	4
31	Gone	4
32	Conversion Without Fruits	4
33	The Noble Dutchman	4
34	Without God in the World	4

Magazine Series.

84	The Every-Day College	16
85	Missionary Spirit in the Sunday-schools	12
86	The Assembly	12
87	Children's Work. By Mrs. V. J. Kent	8

HOME COLLEGE SERIES.

Number.

56 Art in Greece. Part I. By Rev. E. A. Rand.
57 Art in Italy. Part I. By Rev. E. A. Rand.
58 Art in Germany. By Rev. E. A. Rand.
59 Art in France. By Rev. E. A. Rand.
78 Art in Greece. Part II. By Rev. E. A. Rand.
79 Art in Italy. Part II. By Rev. E. A. Rand.
80 Art in Land of Saracens. By Rev. E. A. Rand.
81 Art in Northern Europe. Part I. By Rev. E. A. Rand.
82 Art in Northern Europe. Part II. By Rev. E. A. Rand.
91 John Knox. By Daniel Wise, D.D.
92 Margaret Fuller. By Miss Jennie M. Bingham.
93 The Life Current. By Rev. C. M. Westlake, M.S.
94 Charlotte Brontë. By Miss Jennie M. Bingham.
95 Ulrich Zwingle. By Daniel Wise, D.D.
96 Philip Melancthon. By Daniel Wise, D.D.
97 John Ruskin. By Mrs. V. C. Phœbus.
98 The Coral Builders. By Mrs. V. C. Phœbus.
99 Italy. By Rev. J. I. Boswell.
100 Macaulay. By Rev. J. I. Boswell.

The above were all issued in New York. During the year 1884 there were printed 1,400,800 copies of tracts, containing 18,371,200 pages. In 1885 there were printed 1,305,500 copies, containing 11,367,000 pages. Thus in the two years 2,706,300 tracts were printed, containing 29,738,200 pages.

Besides these there were printed in Cincinnati German tracts under the care of the German tract editor, as follows: In 1884 one package containing twenty tracts was added to the list. In 1885 there was an additional package printed, containing nineteen tracts. There were also published sixteen new pamphlet tracts, containing twelve to forty pages each.

In 1884 there were 120,150 copies of German tracts printed, containing 781,000 pages. In 1885 there were 260,800 copies printed, containing 1,695,400 pages. The aggregate for the two years is 380,950 tracts, containing 2,476,400 pages.

Thus in New York and Cincinnati together there were printed 1,520,950 tracts in 1884, containing 19,152,200 pages. In 1885 there were printed in the two places 1,566,300 tracts, containing 13,062,400 pages. The grand total for the two years is 3,087,250 tracts, containing 32,214,600 pages.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. W. A. Spencer, D.D.*, assists the Corresponding Secretary, especially in the field work.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

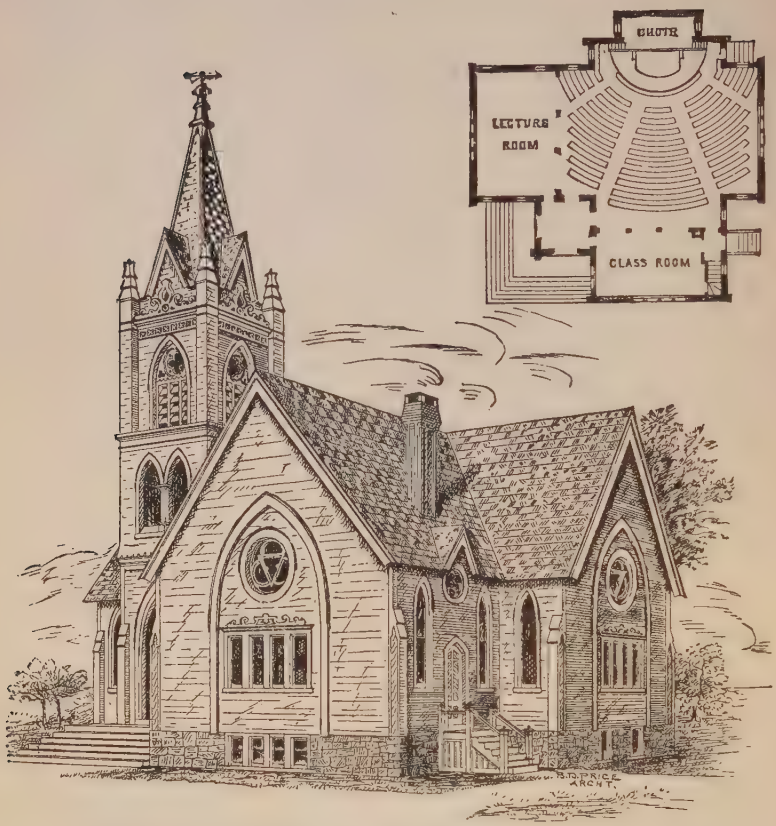
.....

.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.



OUR MODEL CHURCHES.

This represents one of a number of new designs published in our catalogue for 1886. It was originally designed for a church in Oregon, now in process of erection. The extreme dimensions of the building are 68 by 68 feet, with tower 14 by 14 feet, and 75 feet high. The audience-room provides 265 regular sittings, the lecture-room 120, and the class-room 60, communicating by folding doors as indicated in the ground-plan. Over the class-room is a gallery and parlor, and under it, in the basement, a kitchen, with dumb-waiter from the kitchen to the parlor. Stair-ways are conveniently arranged. The choir is in the rear of the pulpit, and the whole is most admirably arranged. The plans provide for frame building, but will be modified if desired for building in brick.

PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows; large or small panes of glass. 850 churches have used it.

1886.—SEVENTH YEAR.

Hundreds of churches, offices, bath-rooms, etc., have our paper in use. We seldom get complaints of any kind and *never when the work is done by the ladies or the pastors.* A window papered by our method eleven years ago that has never been repaired is still good. *Our paper always sticks when directions have been carefully followed.* It is oiled and varnished after it is applied to the window. The oil makes it translucent and in drying it combines with the paste and makes a durable cement. As a substitute for sun shades or blinds it is perfect, and our experience is that it is more durable and better in every respect than cheap stained glass. During the past few years a number of new churches costing from $5,000 to $15,000 have used it.

We get many complimentary letters for which we are always grateful.

Rev. R. K. WAKEHAM, Ellicott City, Md., says: "*It is all that you claim for it, and more than one would imagine it could be before trying it.*"

Rev. W. B. BARR, Grove City, Pa , writes: "*The paper looks splendid and gives very good satisfaction.*"

Rev. D. L. A. DETZER, Huff, Indiana, writes of our paper: "*I put it on myself; I am very, very much pleased.*"

Rev. D. C. PLAMUT, Bismark, Dak., writes: "*Your paper received and put on. It looks finely.*"

T. C. DAVIS, Morehead City, N. C., writes: "*To my surprise, it pleases everybody.*"

Rev. J. G. LIEST, Kansas City, Mo., writes: "*The paper you sent us is all right.*"

Dr. J. W. O. JENKINS, Greenland, N. H., writes: "*I think it equal or superior in offices to real stained glass.*"

Rev. W. G. CONNOR, Georgetown, Texas, writes: "*Several years ago your house furnished the colored paper for the windows of our chapel, and I write hoping you have more of the same kind.*"

Rev. J. K. CARTER Del Rio, Texas, writes: "*I have put it on and am thoroughly pleased with it. It is a grand success.*"

Rev. F. W. NORTHCOTT, North Vernon, Indiana, writes: "*The paper gives entire satisfaction. It is beautiful and cheap.*"

In ordering, send rough drawing showing size, shape and number of panes of glass in each window. Give sizes in figures, and make paper patterns of odd shapes.

We make many designs and many combinations of colors and give full directions for putting on.

PRICE, SIX CENTS PER SQUARE FOOT, SURFACE MEASURE OF WINDOW.

Samples of the paper will be sent for 50 cents, and if the size of window and shape of panes are given, a suitable design and pattern will be made for a part of the window. No other orders filled for less than $1.00

All orders must be accompanied with draft on New York or Post-office Money Order on Philadelphia, or cash in registered letter covering the cost. The paper will be sent by mail. If ordered C. O. D., express charges will be added. Address,

BENJAMIN D. PRICE & CO.,

1026 Arch Street, Philadelphia, Pa.

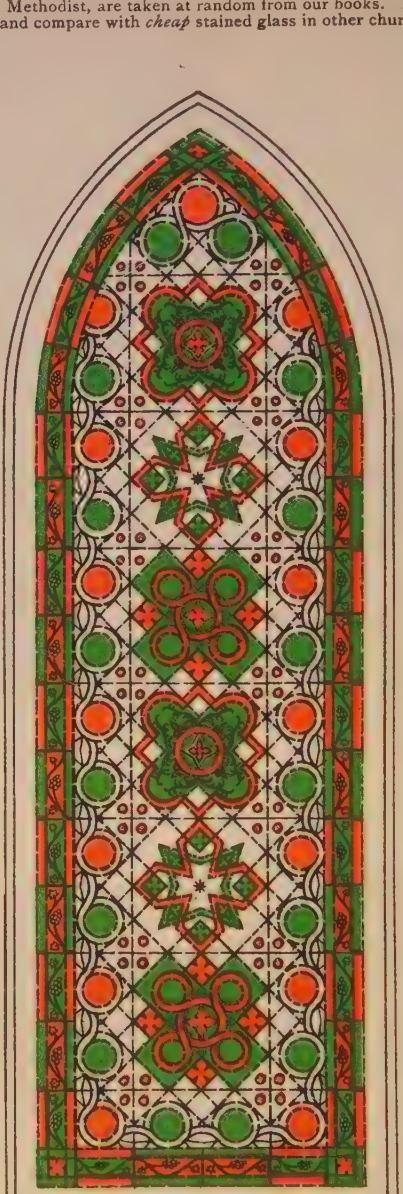
[OVER.]

PAPER IMITATION OF STAINED GLASS

Equally adapted to large or small windows. Large or small panes of glass.
850 churches have used it.

The following churches, mostly Methodist, are taken at random from our books. Examine any that may be ne
you and compare with *cheap* stained glass in other churches.

Mobile, Alabama.
Globe, Arizona.
Pine Bluff, Arkansas.
Siloam Springs, "
Black Hawk California.
East Oakland, "
Florence, "
Grangerville, "
Los Angeles, "
Livermore, "
National City, "
Oakdale, "
Ornville, "
Pomona. "
San Francisco, "
Sonoma, "
South Pueblo, "
Fresno City, "
Redding, "
Ione, "
Crescent City, "
Willows, "
Golden, Colorado.
New Haven, Connecticut.
Tolland, "
Washington Depot, "
Brooking's, Dakota.
Grand Forks, "
Omaha, "
Mandan, "
Mount Vernon, "
Watertown, "
Ellendale, "
Park River, "
Wyoming, Delaware.
Wilmington, "
Imogene, Illinois.
Ipava, "
Iuka, "
Medora, "
Minonk, "
Nashville, "
Peking, "
Hooperston, "
Kankakee, "
Hennepin, "
Utica, "
Bloomfield, Indiana.
Galveston, "
Greencastle, "
Jamestown, "
South Bend, "
New Haven, "
Sheridan, "
Hartville, "
Evansville, "
Mittchell, "
Belmond, Iowa.
Carson, "
Corydon, "
Clearfield, "
Elwood, "
Ridgeway, "
Sidney, "
Tama City, "
Des Moines, "
Keokuk, "
Missouri Valley, "
Pella, "
Red Oak, "
Van Horne, "
West Branch, "
Agency City, "
Sabula, "
Edgewood, "
Colesburg, "
Camden, Kansas.
Eureka, "
Concordia, "
Junction City, "
Louisville, Kentucky.
Sharpsburg, "
Bastrop, Louisiana.
Camden, Maine.
Hartland, "
Madison, "
Davidsville, Maryland.
Federalsburg, "



Havre de Grace, Maryland.
Ellicott City (Cath. Ch.) "
Miles City, Montana.
West Portpoint, Massachusetts.
Taunton, "
Otsego, Michigan.
Lake, "
Flushing, "
Petrosky, "
Allegan, "
Owasso, "

Carrollton, Mississippi.
Appleton City, Missouri.
Hamilton Station, Minnesota
Fullerton, Nebraska.
Blue Springs, "
Wahoo, "
Seward, "
Weeping Waters, "
Atlantic City, New Jerse
Clayton, "
Carlstadt, "
New Brunswick (Cath.) "
Evans Centre, New York
Mexico, "
Buffalo, "
Elmira, "
Long Island City, "
Fairfield, "
Mount Vernon, "
Livonia Station, "
Silver City, New Mexic
Penna Blanca, "
Wilmington, North Carolin
Morehead, "
Jefferson, Ohio.
Utica, "
Fultonham, "
Tremont City, "
West Toledo, "
Zanesville, "
Germantown, "
New Lyme Station. "
New Matamora, "
Pierpont, "
Mt. Sterling, "
Marietta, "
Ottawa, "
Cayahoga Falls, "
Lilly Chapple, "
Confluence, Pennsylvan
Dauphin, "
Ennisville, "
Greenwood, "
Humboldt, "
Lamb's Creek, "
Luzerne, "
Nesquehoming, "
New Milford, "
Sheakleyville, "
Spragueville, "
Woodbury, "
Slatington, "
Cooperstown, "
Youngsville, "
Providence, Rhode Islan
Florence, South Carolin
Pelzer, "
Murfreesboro, Tennessee
Nashville, "
Chatata, "
Union City, "
Mossy Creek, "
Austin, Texas.
Georgetown, "
Honey Grove, "
Jefferson, "
High Hill (Cath. Ch.) "
Gainesville, "
Fayeteville, "
Salt Lake City, Utah.
Manchester, Virginia.
Chelsia, "
Fairfax, "
Mount Sidney, "
Culpeper, "
Jonesville, "
North Ferrisburgh, "
Mt. Jackson, "
Martinsburg, West Virgin
Ellenborough, "
Wheeling, "
Baraboo, Wisconsi
Albany, "
Superior, "
Plover, "
Richland Centre, "
Colfax, Washington Te
Tacoma, "

THE NUMBER OF PLANS furnished for churches up to November 1, 1885, was 2,149, and for parsonages 73. Since then, and up to March 1, 1886, we have furnished for churches 70 additional plans, and for parsonages 3, making in all, church plans furnished, 2,219; parsonage plans, 76.

NEVER BUILD WITHOUT PLANS.—This lesson is emphasized by the experience of those who provide plans and those who build without; the former securing better results at less expense, and the latter always proving unsatisfactory, with additions to the cost by attempts to correct mistakes as the building proceeds. With our facilities for furnishing plans for the cheaper churches at a merely nominal cost, and for more expensive churches at a mere fraction of what plans cost when made by hand, there is absolutely no excuse for attempting to build without them. If you wish to build either church or dwelling, send for our new catalogue. If you wish merely to see what we have, inclose twenty-five cents to pay cost of printing and mailing. Address

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1026 ARCH STREET, PHILADELPHIA, PA.

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PROGRESS OF THE WORK.—The MANUAL for January gave the outline of the report for the year closing October 31, 1885. But few Conferences meet during the winter, and those the weaker Conferences of the Southern States. So our receipts, especially from Conference collections, are very light during the winter. For the months of November, De-

cember, January, and February, the RECEIPTS ON GENERAL ACCOUNT have been:

Conference collections	$5,100 77	
Miscellaneous sources, bequests, etc	8,003 08	
Interest on loans	8,187 52	
		$21,291 37
ON LOAN FUND ACCOUNT:		
Bequest	$2,000 00	
Subject to Life Annuity	2,403 80	
Loans returned	14,747 81	
		19,151 61
		$40,442 98

During the same period we have paid grants to 110 churches of—

Donations	$16,625	
And loans of	32,035	
		$48,660

Having closed the year October 31, 1885, with appropriations promised, on conditions to be complied with by the churches interested, of nearly $60,000 more than we then had in the treasury, we have been constrained to go slowly in granting applications for aid. No grants were made during the month of November, but during the months of December, January, and February we granted 100 applications for donations of $19,950, and loans of $25,835, making $45,785 of grants on conditions specified in each case. Eight applications were declined, most of them because they had been previously aided as much as our means would justify. Applications from 70 churches asking donations of $14,900 and loans of $38,375 remain on file. Of these, about one half could be placed on the list of frontier churches, provided special gifts of $250 can be furnished to meet their wants. We exceedingly regret the necessity that compels us to hold these applications in abeyance, for they come chiefly from the most needy and fruitful parts of the whole field. The spring Conferences begin their sessions in March, and before our next MANUAL shall be issued we shall have returns of their collections. We hope for an increase over last year, but we shall greatly need special personal gifts in order to meet these and other applications, for with the opening of spring will come a large in-

crease of calls for aid. We earnestly appeal to all our pastors to give our cause a hearing in each congregation at the most favorable time possible, and to our many friends whom God has favored with the ability to do so, to help with special gifts under the frontier plan, for the enlargement of our work in the newer States and Territories of the West.

OUR CHURCH EXTENSION SERVICE OF SONG is a great help to pastors in enlisting the interest of the people. It contains sixteen hymns and songs, and a most admirable reading service, and is full of valuable statistical information also. Pastors are desired to order as many as they can use to advantage at cost of printing and mailing—$2 per hundred—and pay for them out of the collection when taken, only advancing the cost with the order when sent. *It pays to use them*, and permanently increases interest in the cause. They can be preserved for future use.

CHIPS FROM OUR WORKSHOP.

Among the generous laymen who have always taken an intelligent interest in our work is Mr. Clement Studebaker, of South Bend, Ind., who builds first-class wagons and carriages and helps us to build good Methodist churches. One of his many special gifts for frontier churches was, at his request, applied to Monson Chapel, St. Joseph County, Ind. He was himself present at the dedication, and writes concerning it:

This chapel was built in a good neighborhood, and I felt a deep interest in its completion and dedication, and that every thing might move off successfully. I rejoice to tell you not only that this was secured, but that the dedication was the beginning of a glorious revival in that community, and many have already found the Saviour. Fourteen have joined the Church, and there are more to follow. The chapel is named for one of the old ministers in this section of country—a pure, good man whom no one knows but to love and respect.

We are very thankful that your assistant, Dr. Spencer, was able to be present and assist us on that occasion. To say that we were greatly pleased with him but feebly expresses our appreciation. The entire indebtedness was wiped out. This, I understand, was Dr. Spencer's first service in his new position. The authorities have done well in selecting him as the successor of our beloved Chaplain McCabe. I trust all

your donations may be the means of starting as good a work as that at Monson Chapel.

EDMORE, MONTCALM COUNTY, MICH., MICHIGAN CONFERENCE.—April 27, 1884, a large fire swept through this village. In the autumn following subscriptions were solicited, and the foundation of a new church building was laid, application being made to our Board for a donation of $250. This was granted on condition that at least $750 cash should be first raised and the building (our plan 5 B C) be completed without debt. This was accomplished. While the work was in progress the wise pastor, Rev. D. C. Reihl, requested that the payment of our donation should be on condition that the people themselves should raise specified amounts. In this way he was able to complete the church free of debt. The entire building, including grounds, wood-house, and furnishings, cost $3,075. Reporting the dedication, he says:

Notwithstanding the hard times and the fact that the people of Edmore had liberally contributed, such was the interest in the enterprise that about $1,300 was pledged at the dedication, payable in three, six, and nine months. The extent of the interest taken by the people may be seen in the fact that there were 170 pledges, mostly by different persons. When we consider that the membership of the church is only 14 all told, 3 being male members, too great credit cannot be given to the people of Edmore for the help so liberally extended. The church being completed, E. S. Wagar pledged himself to furnish a bell, provided the church should be completed before Jan. 1, 1886. This was complied with, and the bell has been secured.

STEPHENSON, MICH., DETROIT CONFERENCE.—Near the close of the year 1884, on application asking donation of $250, we promised that amount in this case, on condition that the people interested provide the remainder and build a church by our plan No. 19 A without debt. Long and earnest effort was required to secure this result, but the conditions were complied with and the donation paid January 19, 1886. In acknowledging the receipt of the money, the pastor says:

The church building is all finished and paid for except about $150, which is more than covered by good subscriptions. It is temporarily seated with chairs, but at the dedication, to take place shortly, we hope to raise money enough to put in pews. It is heated with hot-air furnace, and is

a complete little gem of a church, and all are delighted with it. In every way our most sanguine expectations are more than realized. We have moved slowly, but we were obliged to do this in order to avoid debt, and the results have proved the wisdom of our course. We have a church which is an honor to Methodism, and the liberality of the people of Stephenson has surprised me, especially in view of the fact that the entire business portion of the village was so recently swept away by fire. *I am sure the work could not have been done without the inspiration furnished by the aid coming from our Board of Church Extension.* In behalf of the church and people of Stephenson, allow me to express our sincere gratitude for the aid afforded us.

WEAVER, MINN., MINNESOTA CONFERENCE. — With 25 members and a congregation of about 100 persons, the people of Weaver undertook to build a church by our plan No. 1 B, and for this purpose applied to our Board for a donation of $250. This was granted on condition that the people themselves should first raise in material and money at least $750, and pledge themselves to build without debt. They protested a little against the conditions, but it was clearly wise to insist on them, and so with more earnest effort they succeeded, and the grant was paid in December last. In acknowledging the receipt of the money, the presiding elder, Rev. C. N. Stowers, wrote us early this year:

I have just returned from dedicating a new church at Weaver, to which you donated $250. Never was a donation more worthily bestowed. They have a gem of a church, and it is all paid for except $50, and that is covered by subscription. *We had first a Swedish service, then a German service, and this afternoon I conducted an English service,* preaching and dedicating the house.

Can any body suggest a better way to secure a homogeneous population in this country than to get Germans, Swedes, and other foreigners into our churches for the conversion of their souls and the worship of God according to the form and usage of our Church?

JUNCTION, MONTANA.—From this new and distant point we received last September an application for donation of $250 and loan of $250 to aid in building a church. The grant was made on condition that they should first raise in cash at least $500 and complete by our plan No. 1 B without debt other

than our loan. The conditions were complied with and draft for the money forwarded to the pastor, Rev. O. W. Mintzer, the latter part of January. Under date of Feb. 13 he acknowledged its receipt, and said:

The draft for $500 came to hand in due time, while I was away on another part of the circuit. I herewith return receipt duly signed and witnessed, with many thanks from our people. The money from your society has lifted a heavy load from our faithful little band and put into us new inspiration. The church is now nearly completed, but it has cost us a hard struggle all through. *Without this aid we should have become utterly disheartened, and would have completely failed.* As it is, with new life and energy and large faith, we shall go forward to success. The church is really a gem, sitting gracefully on the gently sloping valley like a ship upon a calm sea. It is in full view as we descend the western slope of the main range of the Rocky Mountains, which separates Idaho from Montana, and when it comes in view you feel that you are in "God's country" and among his people.

Columbia River Conference.—Rev. S. Gascoigne, presiding elder, writes us from The Dalles, Wasco County, Oregon:

Within the last five or six months we have built and finished in good style five good and beautiful churches. *They are all built according to your plans, and each one is a thing of beauty.*

Our people are poor, and the building of these churches is due to the spirit of self-sacrifice, heroic struggle, and persistent effort, *inspired by the help from the Board of Church Extension. Without this we never could have erected these excellent structures.* All are free from debt, except only the loans granted by your Board, and they are monuments to the grand work of Church Extension in this country.

Yesterday I secured the deed to some central lots and started a subscription in the town of Echo, Oregon. There is no church of any denomination in the town, and the people are poor; but with your help we will build.

With request for blank deeds, blank forms of application, catalogues of plans, tracts, song services, maps, etc., which indicates a purpose to push every part of this great work, Brother Gascoigne renews thanks for past favors and looks with faith and hope to the future.

Springfield District, St. Louis Conference, Mo.—In a recent letter Rev. S. Alexander, presiding elder, says:

If I could get a donation of $250 each under the plan for frontier churches, I could secure the building of fifteen or twenty new churches in this district within the next twelve or eighteen months. What encouragement can you give us?

We pass this question on to the many friends of this work, some of whom have already secured the erection of frontier churches by the gift of $250 or more. Information received from various parts of the frontier indicates that at least $200 of such special gifts could be used to most excellent advantage, besides the amount regularly authorized by the General Committee, if such gifts shall be forthcoming.

West Nebraska Conference.—Rev. W. C. Wilson, pastor at Kearney, Neb., and president of the West Nebraska Conference Board of Church Extension, in a letter dated Feb. 10, warmly urges the necessity for Church Extension work in West Nebraska. He encounters the fact that during the past year we largely exceeded the amount authorized by the General Committee, and the special gifts for frontier churches were not sufficient, as we hoped they would be, to cover the excess. He says:

If our account be overdrawn now $1,500, I do not know what will become of us in the future. I presume you are aware that our new Conference is now operating in more than one half of the State of Nebraska, and our resources are limited both as to men and means, while a vast country is opening before us, increasing in population with marvelous rapidity. Towns spring up in a month, and the railroads penetrating the valleys of the Republican on the south, of the Platte in the center, and the Loupes in the north and farther north-west, bring in tides of immigration, and appeals are coming from all directions for help. Other denominations are following up the immigration and occupying choice places. Self-protection, as well as the interests of the country, imperatively require that we shall do our part. I am constantly asked as president of our Conference Board of Church Extension what we can do to aid them in building churches. I was president of the Conference Board of West Virginia Conference, where I was also presiding elder of the Wheeling District for four years, and I know something of the needs of the weaker Conferences of the East; but our wants in West Nebraska are more imperative, and if we do not get help the golden opportunity will be lost and we shall suffer in the future. Dr. Lemon, presiding elder of the Platte Valley District, says that they must have in that one district at least $1,000 in donations, besides aid from the Loan Fund. Please do not hold us down

so closely that we will be crippled in our work as a new Conference. Do all you can for us. I only wish you could visit these valleys and see the necessities and opportunities for yourself. The harvest is white, and the reapers are ready to thrust in the sickle, but they are comparatively helpless for lack of means.

Our chief hope for meeting the necessities of this field is in connection with the plan for frontier churches. If some one would do for Nebraska what a wealthy friend did two years ago for Dakota—send us $5,000 to be used in this field—he would do a noble work, and meet a most imperative want for seed-corn in the spring-time.

A Bequest and a Monument.—An Ohio lady, recently deceased, made sundry bequests, including one of $500 to the Board of Church Extension. The value of her property being in real estate fell below the estimates, so that the bequests could not be fully paid. In forwarding the proportion which fell to our Board under a *pro rata* division, the executor says:

Allow me to state that in the case of Miss W—— this bequest is not a little out of an abundance, but with two others of like nature was practically all that she had. Her monument bears this inscription: "She hath done what she could." I trust that her desire may be accomplished in the doing of good to others.

By constant and earnest devotion let the living strive every day to merit such an inscription on their monuments. It will be a good record to meet at the last day.

A Gift from Afar.—Among the personal contributions to Church Extension recently received is an item of $20 from M. L. Taft, one of our missionaries to China. Our missionaries abroad cherish the love of home and native land, and earnestly desire the complete triumph of Christ at home. All who give to the Missionary Society aid in Church Extension abroad, for in foreign fields our Missionary Society does the work of Church Extension. Those who would aid Church Extension in this country should give to our Board, and so this foreign missionary, with high appreciation of the *Church home*, sends this offering. At home and abroad let us all be "laborers together with God."

THOMAS W. PRICE VERSUS CHURCH EXTENSION.

An Outline of the Case and its Methods.

BY A. J. KYNETT, D.D., CORRESPONDING SECRETARY.

The following, from the editorial columns of the "Baltimore Methodist," is adopted as a suitable introduction to this paper:

Dr. Kynett, Corresponding Secretary of the Board of Church Extension of the Methodist Episcopal Church, has prepared an elaborate defense of the Board against the attacks of Mr. Price. We have looked through the document with much interest. It is dispassionate, and takes up every point which the objector has made. This is exactly what the Methodist public want. It is not a personal controversy. It is Mr. Price against the Board of Church Extension, a General Conference institution, in which the General Conference is directly and constantly represented by our Bishops, by the General Committee (which has oversight of the Missionary Society as well as over the Board of Church Extension, and is composed of over forty leading Methodists from all parts of the Church), and by the Board of Church Extension itself, which is composed of and managed by over sixty of the leading ministers and laymen of the Church in Philadelphia and vicinity. If we balance the probabilities and the persons between the critic and the Board, there will be a splendid array of integers against a cipher. But there is no need to do even this. The document before us patiently explores all the accusations. Every body who examines it will, we think, be convinced fully, and therefore, no doubt, banish all suspicion from his mind.

We think the whole paper should be published in pamphlet form and scattered far and wide. It will settle the controversy finally.

If this case were purely personal against myself and associates, it might pass without further notice. But it is not. It is a deliberate, persistent, malicious effort to destroy public confidence in an institution of the Church intrusted to our care for the doing of a great and much-needed work. The persons who are the immediate objects of this attack are few, and have comparatively little interest at stake. The multitudes of our people in the distant and difficult fields occupied by our Church, and for whose help this agency was organized, are many thousand times more numerous, and have weightier and more abiding interests involved. If we, to whose care this agency has been committed, allow public confidence to be destroyed or seriously impaired, these multitudes would be the chief sufferers. To spread the mantle of charity over offenses

like this would be to betray a solemn trust and commit treason against the cause and kingdom of Him who is the friend of the poor and the enemy of all unrighteousness.

Church Extension is preeminently an *institution* of our Church. It was organized by the General Conference, the representative body and highest authority of the Church, in 1864, and was reorganized by the same authority in 1872. The General Conference has determined the form of organization and the laws under which its work is to be conducted. It elects the Board of Management and its executive officer, and holds them directly responsible to itself; and in the intervals of the quadrennial sessions of the General Conference it places the Board under the supervision of the General Committee composed of the Bishops and other representatives of the Church at large—"the General Conference in miniature." The legal powers conferred by the charter have been granted in conformity with the action of the General Conference, by act of the General Assembly of Pennsylvania, *both the ecclesiastical and civil authorities acting therein unanimously.* With a large acquaintance with both ministers and laymen throughout the country, I know of but three men anywhere who have ever objected to any of the essential features of the present form of organization, or to the methods of our work as defined in the Discipline.

The accounts of the Treasurer have been audited annually from the beginning, and those of the Corresponding Secretary since the accumulation of securities under his care has shown it to be necessary and proper; and both have always been found correct and their vouchers satisfactory. They report to the Board monthly, and their accounts are now audited monthly, and all securities in the care of the Corresponding Secretary are carefully examined by a committee every year. Full reports have been published annually, and synopses of the same quadrennially, and submitted to the General Conference, and they have been specially commended by that body. The whole Church knows that no part of its general work has been more thoroughly organized or more carefully and faithfully administered than this.

Within the twenty years since this organization was per-

fected more than $2,700,000, including loans, has passed through its treasury from willing hands to needy and deserving people scattered abroad, over ninety cents of every dollar reaching them in their distant homes, there to be multiplied many times by the self-sacrificing devotion of the people thus aided. And to-day more than 5,300 churches, aided in this way, are the monuments of this marvelous success, and a permanent fund of over $535,000 has been accumulated for the aid of the needy by temporary loans. During all these twenty years, receiving and disbursing this large sum of money, not one dollar has ever been lost through the incompetency or unfaithfulness of any one charged with the administration of this trust.

Yet the Board of Church Extension and its officers have been assailed and maligned. By whom? In what manner? Why? These are questions which every body has a right to ask, and those having the information are bound to answer. The assailant has given his own name to the public, and so it stands in its proper relation at the head of this paper.

But who is Thomas W. Price? In the January number of the MANUAL we gave some account of him and of his relations to Church Extension. Some thought the delineation severe, but none, not even Mr. Price himself, has ventured to deny its accuracy. Mild language would not describe him, so we refrain from the attempt. Turmoil and strife have marked his career in fraternal, political, and church relations. At least three of our churches in Philadelphia have had painful experiences of this fact. He is not now, and for five years has not been, practically connected with the church on whose records his name has been allowed to sleep. He has not been a pew-holder or a member of that church as a corporation, nor has he taken any part in its work, contributed to its funds, or attended its services. He attends and contributes to a church of another denomination, while he hangs on the outer rim of Methodism and labors to destroy public confidence in our Church and its institutions. In this self-imposed task he has published three pamphlets and sundry "open letters," besides frequent characteristic "interviews with reporters." In this way he has filled the country with

the most damaging rumors of "fraud," "dishonesty," etc., *without the shadow of foundation in any thing truthful.* His first pamphlet, called an "Address to the Board," was so fully answered by the able committee to whom it was referred, and whose report, unanimously adopted by the Board, may be found in the January MANUAL and in the Appendix to the Report for 1885, that no further attention need be given to it. In view, however, of his reiteration of willful perversions of some pretended quotations from the Reports for 1883 and 1884, originally given in it, we recall a single example:

1. He specifies "*Named* Loans and Annuity Funds," and says, "I cannot understand some of your items under these heads." Now let any intelligent and "*honest*" man, or school-boy, sit down with these same Reports before him, and he will see at a glance that the topics of which the Reports treat are clearly separated by head-lines properly capitalized, thus: "THE LOAN FUND." Then sub-headings, namely, "THE PLAN," "THE ANNUITY FEATURE," "APPROVAL OF THE PLAN," "REPORT OF NAMED LOAN FUNDS," etc. Mr. Price introduces confusion of his own creation by jumbling these together in his head-lines, "*Named* Loans and Annuity Funds." I challenge any fair-minded man to find the confusion complained of in the Reports themselves. It must be *created by bringing together items which have no relation with each other*, and even then the *language must be changed to force them together.* But from this our critic does not shrink. After perverting the statements of the Report for 1884, he says: "The same want of agreement is found in your report for 1883. On one page you say you *paid for interest* $22,563 29. Your Treasurer claims to have paid but $16,341 02, a difference of $6,222 27. Which is correct? Large as your expenses are, you seem to need some one that can make out a report that can be understood."

Now turn to this Report for 1883 and see that WE DO NOT say that we "*paid for interest* $22,563 29," but that "October 31st the aggregate amount subject to annuity was $301,116 85, on which *the annual charge has been* $22,563 29." And that "Regular annuity companies, as shown by their published tables, would pay for the same amount, at corresponding ages, $31,265 47, or nearly one half as much more of annuity than

the Board of Church Extension has to pay." And that "By the death of eight annuitants the annual charges on this account have been reduced $2,214, leaving ANNUITIES NOW PAYABLE $20,349 29." This is all under the general heading of "THE ANNUITY FEATURE" of the "Loan Fund." It had just been shown that precisely this information is required by the provision that "all amounts so received (subject to annuity) shall be loaned by said Board on adequate securities," and that "the aggregate amount of annuities that the said Board shall assume to pay shall never be allowed to exceed the annual interest receivable on the loans made by the said Board," and that "the rates paid on sums received on annuity shall in no case exceed the rates paid under the same circumstances by reliable annuity and trust companies." Any school-boy can see that the "ANNUAL CHARGE," $22,563 29, on the amount received is found by computing the rate per cent. on the several items making the aggregate, and that annuities terminated before the year began would not have been paid within the year, and that annuities on amounts received within the last few months preceding would not yet have matured, and of course would not have been paid, and that *therefore* the Treasurer's cash account would have nothing whatever to do with this statement. Yet our critic imports from another page the item, from cash disbursements, of "interest $16,341 02" to make it appear that a *discrepancy* exists which he cannot reconcile. Plain as the case is on the face of the Reports, and fully as it was explained by the committee in their report, Mr. Price adheres to his mode of *creating* discrepancies, and in his "Review of the Vindication" says: "Here are three different amounts that seem to represent the same item—interest. Which is the correct one, $16,341 02, $20,349 29, or $22,563 29? And how is the difference between the first and the last, $6,222 27, accounted for?" And he repeats the same misstatement, in the same form, concerning the Report for 1884. Surely, "There are none so blind as those who will not see."

2. So, too, in the face of the clearest evidence to the contrary, Mr. Price in his "Review of the Vindication" says: "I have asserted, and again aver, that the Board has flagrantly and

repeatedly violated its charter—the legislative grant to which it owes its existence; and that it has, as a Church organization, broken the civil law by annually paying out more money as annuities than it *has received* as interest on its assets." The provisions of the charter referred to, and which he quotes, furnish the correction. They authorize the Board to "accept contributions subject to annuity," "*Provided, however,* That all amounts so received shall be loaned by said Board on adequate securities. And provided, further, That the aggregate amount of annuities that the said Board shall assume to pay shall never be allowed to exceed the annual interest *receivable* on the loans made by the said Board." Now, what evidence does Mr. Price bring to show that "the Board has flagrantly and repeatedly violated its charter?" He quotes from the Treasurer's report of interest received and paid from year to year to prove what was never denied, that the Board paid more interest than it received during the years referred to. Does Mr. Price know what amount of *interest paid* was for moneys borrowed on call loans and otherwise? What has all this to do with the provisions of the charter above quoted? Does Mr. Price keep a book of "Bills receivable and Bills payable," and does he know how to distinguish between this and his cash book? But, commenting on the use of the word "receivable," he represents it as being used "by accident or design, most probably the latter," and charges the Board with "taking advantage of a clerical error, or else a most reprehensible trick to screen its members from intentional lawlessness." In his second pamphlet, giving "Reasons for opposing the management and methods of the Board," Mr. Price says: "I went to Harrisburg and did all I could to prevent the passage of the charter." He knows that in so doing, in his speech before the Committee on Corporations, he called special attention to the use of this word, and emphasized the difference between interest *receivable* and interest *received*, and that the language used was the language intended to be used, and that there was no accident or trick about it. When offered a contribution subject to annuity, the Board would not wait to see whether the interest actually received during the ensuing year would exceed the interest actually paid, but would turn to its account

of interest payable and interest receivable, and determine its rights under the charter accordingly, and this, too, without sacrificing its right to deal generously by churches which, in consequence of losses by fire, storms, failure of crops, suspended industries, etc., might be found unable to pay interest promptly when due. There has never been a time when the interest receivable has not been largely in excess of *annuities payable*, and the charge that the Board "has flagrantly and repeatedly violated its charter" is utterly groundless.

3. Concerning the salary of the Corresponding Secretary, Mr. Price says:

> I learn from a printed appeal sent out by Dr. Kynett to those whom he thought would favor the advance, that, at the regular meeting, January 14, when the question of an increase of $500 was fully discussed, it was defeated by a vote of 13 for and 16 against it; and that a special meeting was called for January 21, at which meeting the friends of the Doctor were pressed to be present. In violation of all rules of order, the subject of increasing the Doctor's salary was again brought up. At this meeting but few of the prominent laymen were present. It was a ministerial rally. The motion to add $500 to the Secretary's salary was renewed. When it was found that this could not be done, the trick was resorted to by one of the Doctor's clerical friends, of making a new motion, to wit: to increase the salary $500 50. This trick was forced through by a vote of 22 for and 11 against. This taking snap judgment in the absence of the most active of the lay members of the Board led to great excitement, and a protest was presented by those opposed to the advance, and the means by which it was obtained. This protest was signed by a larger number than those who voted for the advance. . . . So disturbed was the Doctor, that he sent out both printed and autograph notes, begging his friends to attend the meetings of the Board on February 11 and March 11, fearing the Board would repeal the increased salary.

Now, the facts are these: (1.) The meeting January 21 was not *special*, but an *adjournment* of the regular monthly meeting of January 14, and *every member of the Board was duly notified*, as usual. (2.) The attendance January 14 was: Ministers, 19, laymen, 13; and January 21: ministers, 23, laymen, 15; showing a larger attendance of both ministers and laymen at the adjourned meeting January 21. (3.) The question was called up on a motion to reconsider made by one who had voted with the majority, and parliamentary law was strictly observed in all the proceedings. (4.) The subsequent

protest was, of course, a protest of the *minority*. It was *not* "signed by a larger number than those who voted for the advance," and was made because the majority had voted against further delay, and concludes with these words: "We protest not against the increase, but against the means used to accomplish it." It was respectful, and was, accordingly, spread upon the Journal, on motion of the Corresponding Secretary. (5.) The so-called "printed appeal sent out by Dr. Kynett" was dated JANUARY 26, and was sent out *a week after the advance was voted, by* "22 *for to* 11 *against.*" It was prepared for and sent to *all the members of the Board who had not been present to vote at either of the meetings.* It gave an epitome of the considerations bearing both ways, and included these clauses: "There seems to be so much feeling on the part of a few opposed to the larger estimate that I do not feel like accepting it, if the candid, unbiased judgment of a majority of the entire Board shall be found to be against it. In my own judgment, with full knowledge of all the facts, the more liberal estimate is fully justified, but I must defer to the candid judgment of a majority of our Board. I therefore *address this to members who were not present when the vote was taken*, and request that if you have an opinion you will express it freely in response to this. Under parliamentary law, *it will not be possible, formally, to reconsider the action taken January* 21, but it is in my power to accept or decline, and I will decide when I have the judgment of my brethren *fairly expressed. I shall esteem and love you none the less if your judgment be against it.* Please, therefore, express it freely and candidly." All this and more to the same effect was under the eye of Mr. Price in what he calls "A printed appeal sent out by Dr. Kynett." How it was possible for him to make such representations *with the paper before him* I leave others to conjecture. (6.) So far from sending out this paper surreptitiously to personal friends, as intimated, it was sent *to all absentees* as stated, and a copy of the paper, and the fact of so sending it, were included in my report to the Board at the next meeting, when the result was fully reported, showing 42 in favor of the increase, 24 against it, and 10, including myself, not voting. So I decided to accept the increase. Among the reasons

justifying this action is the fact that an amount equal to one half of my salary is derived from purely business sources created by myself with the concurrence of the Board, and with it, making reasonable allowance for furnished dwellings, the salary does not exceed that of the pastors of our stronger churches. (7.) The allegation that I sent "both printed and autograph notes, begging friends to attend the meetings of the Board February 11 and March 11," is an absurd fabrication.

I might keep silence on this subject but for the fact that the impression sought to be made by this criticism, if not corrected, would be most damaging to the cause I am appointed to serve, for a mercenary minister cannot enlist others in benevolent work. I will not, after the example of my critic, boast of my giving, but have nothing to conceal as to the manner of my financial service either in the getting or giving of money, and, so far as I know, I have never been charged with being mercenary.

4. In their reply to Mr. Price's first paper the committee of the Board says: "Since the organization of the work of Church Extension, in 1864, with almost 7,000 at the beginning and now nearly 13,000 ministers as its agents in collecting funds, that in twenty years aggregate over $2,500,000, not a dollar, to our knowledge, has failed to reach the treasury, neither has there been in the administration of the central office, in the distribution of this large fund, the loss of a single dollar by defalcation." Commenting upon this statement, Mr. Price professes to give the "FACTS" and to quote from pages "377–78" (should be 577–78) of the Journal of the General Conference for 1884. He gives three items making an aggregate of $1,379,047 52, then gives three items from the Report for 1884 showing "TOTAL (FROM ALL SOURCES) $1,508,-185 91," and from this deducts amount collected by the German Conference, $190,894 70, leaving $1,317,291 21, and adds these words: "Instead of over $2,500,000 claimed for as the 'twenty years' aggregate,' only $1,317,291 21 *is the full amount of the Board's receipts from all sources.* The difference, a trifling sum of $1,182,708 79 less than Dr. Kynett claims, can possibly be canceled and eliminated for the benefit of any inquisitive caller by the Secretary or Treasurer of the Board."

It is not necessary for any one to call on the Secretary or Treasurer. Let them but refer to the Journal of the General Conference from which this man professes to quote, and instead of finding the figures as he gives them, they will find a tabulated "summary of receipts and disbursements from organization to November 1, 1883." The tabulated statement of receipts being divided into two parts, "On General Account," and "On Loan Fund Account," and being followed with summaries "showing the total in use to have been $2,373,043 96." The Report for 1884 shows the receipts for that year to have been $222,995 01; MAKING THE TOTAL RECEIPTS FROM ALL SOURCES, $2,596,038 97. The alleged discrepancy is of Mr. Price's *creation*, with *the figures before his eyes showing the contrary.* This is a sample of the methods by which he professes to find "*discrepancies*" in the Reports of the Board.

5. In his "Review of the Vindication" Mr. Price says:

On the back of the map forming the frontispiece of the Report for 1884 is what the Secretary of the Board calls a "RETROSPECT." From it we learn, "When our Church Extension work was organized in 1864 we had in round numbers 928,000 members, 6,800 traveling preachers, with 10,000 churches worth $24,000,000, and 2,900 parsonages worth $3,000,000. Within the twenty years ending October 31, 1883, our Church Extension work has been organized, and has collected and disbursed $2,535,000—of which $515,000 is a permanent fund to aid churches by loans—and of this, $337,000 has been returned and reloaned to churches. In this way 5,000 churches—more than one half the number added since our work began—have received aid from the Board. During this period our preachers have increased to 12,800, and our membership to 1,800,000. Let every one help on Church Extension. *See what we have done:*

We have 19,000 churches, worth	$70,000,000
We have 7,000 parsonages	10,000,000
We have colleges, school properties, endowments, etc.	15,000,000
Total	$95,000,000

"(Signed) A. J. KYNETT."

Is it not truly wonderful that the Board should achieve such results? I cannot hope to specify just how much of these $53,000,000 in the increase shown in this "RETROSPECT" is really the work of the Board, but I can make plain what senseless stuff this self-same Board feeds the people on.

Now, let any one turn to the back of the map from which

he professes to quote, or if that be not at hand, turn to the Song Service, pages 2 and 4 of the cover, where the items are substantially the same, with the figures brought down to a later date. With the map which was under Mr. Price's eye before us, what do we find? With trifling mistakes, which may be typographical, he quotes the *Retrospect* correctly to the end. But that *Retrospect* ends with the words, "Let every one help on Church Extension." You look in vain for the italicized words, "*See what we have done.*" Mr. Price HAS INTERPOLATED THEM. In another place we find a "*Centennial Review*" giving the work of *Methodism* from the beginning and *throughout the world*, and closing with the statistics of the Methodist Episcopal Church, which *Mr. Price attaches to the* "RETROSPECT" of Church Extension work as *if it were a part of it*, though it is clearly *an entirely different subject.* He then appends the name "(signed) A. J. Kynett," but *you look in vain for such signature to either statement.* The name is on the back of the map in another place under this form: "Please report to your pastor or to A. J. Kynett, D.D., Corresponding Secretary." I leave to others the task of characterizing such a proceeding.

6. By similar methods he transforms the grandest Church Extension meeting ever held into what he calls "THE ACADEMY OF MUSIC FRAUD." Probably three thousand people were present and will distinctly remember it. The subscription of $20,000 by J. G. Miller was proposed to me on the evening of that day, and was announced in substantially these words: "If the audience will carry their subscriptions up to $30,000, I have a friend present who, *under a special arrangement*, will make it $50,000." This arrangement was carried out in good faith. Mr. Miller gave an obligation the next morning that would hold his estate in the event of his death, and subsequently executed and placed on record assignment of good interest-bearing mortgages, which mortgages are deposited with the First National Bank of Lincoln, Neb., with joint instructions from Mr. Miller and the Board to collect the interest and pay it to himself, and to pay the principal when collected to the Board of Church Extension. Mr. Miller's letter to "The Christian Advocate" was called forth not by any

thing that occurred at the time, but by the undue commendations of his generosity by those who knew nothing of the "special arrangement." And in the letter (a part of which only Mr. Price quotes, because he could pervert it to his hostile purpose) Mr. Miller commends the annuity plan, and says: "If we should need the annuity, we have it; if we do not need it, it is easily given away or reinvested. In this way a man becomes the executor of his own will, with no expense of courts or lawyers, with no possible chance of a diversion of his money from his intended object, and no quarrel to disturb his rest after death. . . . This is a wise plan, but it is not intended to interfere with our present giving *out and out* as we are able and as God has prospered every man, but with both plans worked conscientiously the treasuries of our benevolences ought to be filled." I happen to know the fact that this venerable man is giving away a large proportion of the interest thus reserved to himself, in the most commendable benevolent work.

The statement of Mr. Price, that "had the Board been willing to acknowledge the truth it would have told us, instead of '*nearly all*,' that less than $21,500 of the $50,000 pretended was secured," is made with characteristic disregard of the facts. The statement of the committee is within the truth. The total subscriptions at the Academy of Music were $50,406, besides the basket collection of $380 21, making, in all, $50,786 21, and the *personal subscriptions*, since paid, $41,572. The remainder of the subscriptions was almost wholly from presiding elders and pastors for their districts and charges, and nearly all have been paid and included in the Conference collections. Mr. Price's statement that "some who subscribed at the meeting, finding they had been deceived, refused to pay," cannot be true, for we have a full list of subscribers, and have no knowledge of any such refusal.

7. In his first paper Mr. Price intimated that the Board or its agents imitated the bad example of Archbishop Purcell and of Romish priests in their efforts to get money. The committee of the Board, in its reply, characterizes this as "an inexcusable attempt to stigmatize our Church in its benevolent operations." In his "Review," Mr. Price rejoins: "As they do

not like my *intimation*, I distinctly aver that it is within my personal knowledge that the agents of this Board have done the very thing intimated." *I* distinctly aver that this statement is wholly false. Mr. Price can have no such personal knowledge, for nothing approximating such a transaction has ever occurred.

8. In a similar spirit he caricatures the song and chorus, "We're building two a day," founded on Chaplain McCabe's celebrated telegram to the Infidel Convention. In the Song Service and elsewhere, this telegram was published as taken by a stenographer from an extemporaneous speech delivered by Chaplain McCabe at our anniversary in November, 1882. The Chaplain has recently reviewed the case, and given the original telegram as printed in "The Christian Advocate" of September 7, 1882, as follows: "All hail the power of Jesus' name. We are building more than one Methodist church for every day in the year, and propose to make it two a day." He says: "The song was written shortly afterward. After careful research I saw that the poet had come nearer the truth than I. It was plain that understanding the pronoun 'We' to stand for the Methodist Episcopal Church—for many churches are built without aid from the Board—the song was gloriously true; therefore, I let it pass unchallenged, and so we sang it and shouted it from the Atlantic to the Pacific." In his "Review of the Vindication," our critic says, "That the statement in Chaplain McCabe's telegram was not true, and that he knew it was not true, . . . but he has sung this wicked, foolish trash many times, even since he admitted in 'The Christian Advocate' that it was not true." Chaplain M'Cabe, after considering what his critics have said, puts the facts thus: "*The Methodist people connected with the Methodist Episcopal Church have built one church for all the mornings of all the days—including eleven hundred and forty-four Sabbaths of twenty two years—counting from January 1st, 1864, to January 1st, 1886.* And they have built also a new church for all the evenings of all the days of six years and seventy-seven days of these twenty-two years." Including with the Methodist Episcopal Church other branches of Methodism in the United States, as the circumstances and language of both telegram and song fully justify, and as I

have always explained it, "We're building two a day." That it was never intended to apply to the number of churches aided by the Board is evident from the fact that we have always published the number of churches so aided on the same sheets with the song.

In this part of his attack, Mr. Price appears to have fallen into congenial company. There is a peculiar appropriateness in the Chaplain's quotation :

> "Hammer away, ye hostile bands;
> Your hammers break, God's anvil stands."

9. In his "Review of the Vindication," Mr. Price opens with an attempt to make the impression that he could not obtain information concerning the work of the Board. He says : "At the earnest solicitation of the chairman of the Auditing Committee, I called with him on Dr. Kynett to learn what amount the Board had concluded to set down as bad debts. I found it impossible to learn any thing I wished to know on that or any other point, but did receive from the Doctor a tirade of abuse that surpassed any thing I have ever heard from a sober man in the Church or out of it. Still, it is not to be wondered at that I could obtain but little information, for, I am informed, by one who ought to know, that the books of the Board have not been balanced in fifteen years."

The facts are, as the gentleman referred to and the clerks in the office as well as myself can testify, Mr. Price was received courteously, every question he asked was answered, when necessary, from the books, until he began to apply to the Secretary and the Board the terms "fraud," "dishonesty," etc. He used these exact words, which were written down at the time : "I do most distinctly and emphatically charge the Board with dishonesty and fraud." Of course, I resented this language. I said to him, substantially : "You are a fine character to charge sixty-four men, any one of whom is your superior any day in the year, with dishonesty and fraud. You have not made a record for yourself to justify such charges against any body." I also notified him that if he wished any further information concerning our work, he should ask for it in writing, and that I would reply in writing, as I did not in-

tend that he should be in position to go out and say that he got certain information from me when it was his manifest purpose to use it in the same dishonest manner in which he had used information gathered from our printed Reports.

This was on Monday, December 14, 1885. His first paper had been given to the public November 12—*more than a month before*—and the reply of the committee was adopted November 25, and published November 26. His second paper was published meantime, and the third must have been in press before his call, December 14; yet *this was the only time when he has ever asked any information from me*, and he did not then or at any other time make any inquiry concerning the subscriptions at the Academy of Music, or the assignment of mortgages by Mr. Miller.

The statement, by whomsoever made, "that the books of the Board have not been balanced in fifteen years," is untrue. *The books have been closed and balanced and the accounts properly audited every year from the beginning*, and the results published in our printed Reports and in the tabulated statements to the General Conference.

I have heretofore said of Mr. Price's first paper that it was "a tissue of misconceptions and misrepresentations from first to last." It is now manifest that the "misconceptions" were deliberate and willful, and that the "misrepresentations" were much more numerous than the misconceptions, and that, as I have elsewhere said, the statements "*are utterly wanting in all essential elements of truth.*" I know that these words will, to many, seem harsh; but I remind all concerned that Mr. Price's attack was wholly unprovoked, that without any practical concern in the work, either by contributing to it or being identified with its management, and with no inquiry of any one supposed to know, while we were going forward quietly with our work, he rushed into print with his baseless charges and filled the country with the most damaging rumors. Also, that he has refused to accept the facts and explanations given in answer to his first paper by the unanimous action of the Board, carefully formulated by an able committee, and has reiterated his former allegations, and added to them, perpetrating the most flagrant perversions of

the documents from which he pretends to quote. Remember, too, that all this is done under noisy professions of superior honesty and business morality, and claims of "fifty years a member" of the Church. One of the lessons which my father taught me when a boy was to be especially watchful of men who make noisy professions of "*honesty*," "*truthfulness*," etc. Such professions are almost invariably but hollow trumpetings of a conscious want of the boasted qualities. No man can read the twenty-third chapter of St. Matthew and not feel that there are offenses which, in the interest of truth and morality, demand strong condemnation, and that they are generally found under the cloak of Pharisaic pretenses.

I am persuaded that few will carefully sift this case, or even impartially weigh the evidence herein brought within his reach, without feeling that adequate characterization has been left for others.

I am told that Mr. Price is not pleased with what I said in the January number of the MANUAL. I am not surprised. I do not expect him to be pleased with what I now say. I do not seek to please him, or the little coterie who may give him aid and comfort in his destructive work. My sole aim is to protect the cause under my care against the damaging influence of his unceasing and unscrupulous attacks. I use the MANUAL because the General Conference has put it in my hands for the service of the cause which this man has assailed, and because I can follow his falsehoods farther, and correct them more effectually, at less expense than in any other way.

I dismiss this disagreeable subject in the language of George MacDonald: "I wish it were never one's duty to quarrel with any body. I do so hate it. But not to do it sometimes is to smile in the devil's face, and that no one ought to do."

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54. 17.

Will Pastors Receiving this Circular Please Cause it to be Printed in their County Newspaper, so that these Misrepresentations may be rendered as Harmless as possible.

TO WHOM IT MAY CONCERN.

By C. C. McCabe.

Whereas, Mr. Thomas W. Price, of Philadelphia, in his acrimonious controversy with the Board of Church Extension, has called in question the truth of my dispatch to the Infidel Convention held at Watkins, New York, in 1882; and,

Whereas, The said Thomas W. Price has denounced as "false and blasphemous" the song "We're building two a day," written by A. J. Hough, of Vermont, and published by A. J. Kynett in his "Church Extension Song Service," and sung by myself all over the Republic; and,

Whereas, The said Thomas W. Price paid the Baltimore "Sun" the sum of twenty dollars to publish an article charging me with sending a dispatch which I knew to be false at the time I sent it; and,

Whereas, The said Baltimore "Sun" refuses to publish my reply unless I will pay the sum of twenty dollars; and,

Whereas, Said article has been published far and wide by other papers throughout the nation;

THEREFORE, I wish to make known to all whom it may concern, the following facts:

In the summer of 1882, in a convention of Infidels held at Watkins, N. Y., one of their most noted speakers cried out: "The churches are dying out all over the land. They are struck with death. They will soon be dead."

When I read that report in the New York "Sun," I stepped into a telegraph office and sent the following dispatch:

To the President of the Freethinker's Convention, Watkins, N. Y.:

"All hail the power of Jesus' name!" We are building more than one Methodist church for every day in the year, and propose to make it two a day!

(Signed)

C. C. McCABE.

WELCOME.

The Rev. Dr. J. M. King, pastor of Park Avenue Methodist Episcopal Church, New York, welcomed the Freedmen's Aid Society to his church, at its late anniversary, in the following impressive manner:

You are welcome, because you are doing a noble Christian work and this is a Christian Church. Because you constitute one of the organized forces of Methodism for conquering this world for Christ, and this is a Methodist Church. Because within the limit of time in which you have worked you have made a grander record than any like agency in our denominational history. Because you have undoubtedly made limited amounts of money go further and accomplish more than any form of beneficence with which we are acquainted. You are welcome, because your purpose is both Christian and patriotic. You are seeking to make atonement for the nation's wickedness, in that, after God has required the nation to let his people go free, at the expense of hundreds of thousands of lives, of uncounted treasure, and of the horrors of war, by lifting the clouds of darkness and superstition from the minds of a race degraded by the power and ownership of a so-called Christian civilization. Because you are the principal educating power in a land *once* cursed with slavery, and *yet* cursed with caste, and are trying to remove the peril to the republic of ignorance among our citizenship. Because you are converting liberated bondmen into self-respecting manhood and intelligent citizenship. Because you are caring for a large division of our citizens, worse off than liberated bondmen, yet crushed and subject to class domination, although they were always white and ostensibly free. Because you are removing the temptations to moral political debauchery on the part of the ruling classes in one part of our now boasted common country, who were once the owners of men who are now called freemen; removing temptations to suppress and violate by intimidation the sacredness of the ballot. Intelligent ballots can neither be intimidated nor suppressed. You are welcome, because you represent high courage, in that you are not alarmed by threats nor discouraged by social isolation and ostracism. Because you do not allow vapid sentimentalism in your methods to become a substitute for sanctified common sense. Because, while the Christian Churches of this nation are sending out missionaries to convert the heathen worlds to Christ, you are trying to place arguments in the hands of these missionaries to prove to the heathen they seek that our Christian civilization is better than their heathenism.

To-day statesmen in the Old World are debating over the readjustment of the map of Europe and Asia. And what do they mean? Not the enlightenment and enfranchisement of the people, but a slight change in territorial lines, so slight that the delicately poised balance of power shall remain undisturbed. In this land what are most of the statesmen debating? Is it not over the supremacy of parties and the preservation

of the balance of power between the sections? While no statesmen, and no combination of them, has thus far been able to turn a stream of our abundant national treasures in the direction of education for the perilously ignorant masses, who hold the real balance of power.

True and effective statesmanship lies in the work of such organizations as the one we welcome here to-day, the work of putting a kind but strong hand on this balance of power in this republic, and molding it for truth and liberty and righteousness; the work of bleaching out the dark coloring of ignorance on the nation's map, by sending the sunlight of Christian education, as the precursor of that purest light from the divine Word. "The entrance of thy words giveth light, it giveth understanding to the simple."

CORRESPONDING SECRETARY'S REPORT.

The Eighteenth Annual Report of the Board of Managers of the Freedmen's Aid Society of the Methodist Episcopal Church is herewith respectfully submitted:

For another year's prosperity in our educational work we render thanksgiving to God and the friends who have so generously contributed to its achievement. Each year in the history of our schools has been characterized by special improvement, but the past year has exceeded any other in the character of the work accomplished and the good results secured.

When we compare the condition of the colored people twenty years ago with what it is at present; when we realize the rapid progress made in intellectual and moral improvement in this brief period; when we consider the agencies employed in bringing about this great change, we can but rejoice in the prominent part that the Methodist Episcopal Church has taken, in common with other denominations, in establishing and sustaining churches and schools, by which this grand result has been achieved. This work must be prosecuted with increased efficiency while such a large per cent. of illiteracy remains among this people, and while so many of our Church members in the South are in such great need of this help.

Our schools have been centrally located, convenient and attractive buildings have been erected, earnest and faithful teachers have been employed, and the school-rooms are thronged with eager and inquiring students. The means for sustaining this well-begun work our nearly two millions of members must supply.

A quarter of a million of dollars is demanded annually for the successful operation of our school work in the South. Such a system of education, organized at so great expense, capable of accomplishing such vast and beneficent results, should not be allowed to languish for the want of funds to operate it; and the great good effected by our schools in the South thus early in their establishment furnishes a weighty consideration in favor of their liberal support and permanent endowment. Still more generous giving to this cause is encouraged by the judicious expenditure

of the funds intrusted to the care of this Society, for in no other benevolence has more been accomplished by an equal expenditure of funds, nor has any other society any more to show for what has been contributed to its work.

The Year's Work.

We submit a brief report of what has been done the past year, closing July 1, 1885, the schools sustained, the buildings erected, the amount of money collected, and the purposes for which it has been expended.

SCHOOLS AMONG COLORED PEOPLE.

Chartered Institutions.

	No. Teachers.	No. Pupils.
Central Tennessee College, Nashville, Tenn	10	363
Clark University, Atlanta, Ga	8	298
Claflin University, Orangeburg, S. C	10	405
New Orleans University, New Orleans, La	7	192
Philander Smith College, Little Rock, Ark	5	211
Rust University, Holly Springs, Miss	6	293
Wiley University, Marshall, Texas	4	182
Medical College.		
Meharry Medical College, Nashville, Tenn	8	40
Theological Schools.		
Centenary Biblical Institute, Baltimore, Md	6	220
Gammon Theological School, Atlanta, Ga	2	46
*Baker Institute, Orangeburg, S. C	1	...
*Gilbert Haven School of Theology, N. Orleans, La.	1	...
*Theological Department, Nashville, Tenn	1	...
Institutions not Chartered.		
Bennett Seminary, Greensboro, N. C	6	160
Cookman Institute, Jacksonville, Fla	7	282
Dadeville Seminary, Dadeville, Ala	2	79
Forest City School, Forest City, Ark	3	107
Haven Normal School, Waynesboro, Ga	2	87
Huntsville Normal School, Huntsville, Ala	3	175
Houston Seminary, Houston, Texas	3	150
Gilbert Seminary, Winsted, La	3	296
La Grange Seminary, La Grange, Ga	2	125
Meridian Academy, Meridian, Miss	3	117
Morristown Seminary, Morristown, Tenn	5	260
West Texas Conference Seminary, Austin, Texas	1	60
West Tennessee Seminary, Mason, Tenn	3	115
Total Institutions, 23	112	4,263

*Pupils enumerated in other departments.

In these institutions the number of pupils taught during the year is classified as follows:

Biblical	310
Medical	60
Collegiate	120
Academic	530
Normal	1,610
Intermediate	980
Primary	653
Total	4,263

SCHOOLS AMONG WHITE PEOPLE.

In the organization of the Freedmen's Aid Society it was anticipated that the time would come when it would be found necessary to aid in the education of the illiterate masses among the whites. With this in view, the phrase "*and others*" was placed in the constitution, following the word freedmen, so that it would be constitutional for this Society to undertake such work should the exigency for it arise.

The General Conference in 1880 placed upon the Freedmen's Aid Society the responsibility of establishing and aiding schools for the benefit of our white people in the South, to such an extent as could be done without embarrassing the work among the colored people, and again at its last session it reasserted its judgment on this subject and urged a vigorous prosecution of this work.

In aiding our schools in the South among the whites, the Society found several seminaries in operation, which the various Conferences were endeavoring to sustain. These have been aided by the Society to the extent of its ability; but the great needs of our educational movement for the whites in this section were institutions of a high grade centrally located, about which these seminaries might cluster and act as feeders. The centers chosen were Little Rock, Ark., and Chattanooga, Tenn.

Chartered Institutions.

	No. teachers.	No. pupils.
Andrews Collegiate Institute, Andrews Institute, Ala.	3	124
Chattanooga University, Chattanooga, Tenn. (to be opened next September)	.	...
East Tennessee Wesleyan University, Athens, Tenn.	8	228
Little Rock University, Little Rock, Ark.	4	80
Texas Wesleyan College, Ft. Worth, Texas	4	117

Institutions not Chartered.

Baldwin Seminary, Baldwin, La.	2	66
Brown Seminary, Leicester, N. C.	1	23
Ellijay Seminary, Ellijay, Ga	3	78
Holston Seminary, New Market, Tenn	4	145

	No. teachers.	No. pupils.
Kingsley Seminary, Bloomingdale, Tenn	5	143
Mt. Zion Seminary, Mt. Zion, Ga.	2	40
Mt. Union Seminary, Mt. Union, Ala	1	74
Powell Valley Seminary, Well Spring, Tenn	4	195
Sequachee College, Tennessee	2	100
Roanoke Seminary, Roanoke, Va	2	38
Tullahoma College, Tullahoma, Tenn	4	143
West Tennessee Seminary, Hollow Rock, Tenn	5	98
Warren College, Fullens, Tenn	3	130
Total Institutions, 18	57	1,822

The pupils in these schools are classified as follows:

Biblical	70
Collegiate	125
Academic	210
Normal	618
Intermediate	423
Primary	376
Total	1,822

SUMMARY.

Chartered Institutions	12
Normal Schools and Seminaries	26
Number of Teachers this year	169
Number of Pupils in our Schools this year	6,085

FINANCIAL STATEMENT.

The financial statement for the year ending July 1, 1885, is as follows:

RECEIPTS FOR THE YEAR.

Collections from the Fall Conferences of 1884	$28,493 83	
Collections from the Spring Conferences of 1885	42,903 00	
Total of Conference collections		$71,396 83
Received outside of Conference collections		30,791 43
" also from students for schools	$15,570 42	
" " " sale of real estate	12,651 38	
" " " South Carolina	5,800 00	
" " " Slater Fund	6,500 00	
" " " Peabody Fund	500 00	
Loan	31,000 00	
		72,021 80
Receipts for the year		$174,210 06
In Treasury July 1, 1884		542 47
Total		$174,752 53

EXPENDITURES FOR THE YEAR.

Salaries, and board of teachers and school expenses	$81,047 51
Salary of Corresponding Secretary and office expenses	3,930 00
Salary of Assistant Secretary and traveling expenses	4,082 32
Clerk hire	1,000 00
Interest on annuities	2,357 50
Aid of young men for the ministry	1,000 00
Insurance	652 00
Interest	3,321 31
Furniture	1,748 00
Printing	900 00
Repairs on buildings	3,000 00
Postage	678 15
	$103,716 79

Expended in Buildings and Real Estate:

New Orleans University	$9,501 15	
Clark University (Warren Hall)	1,000 00	
" " (Cottages)	1,214 77	
Claflin University	500 00	
Gilbert Seminary (La Teche, La.)	8,700 00	
Chattanooga University (new building)	17,500 00	
Roanoke Seminary (Va.)	933 00	
Andrews Institute (Ala.)	100 00	
Warren College (Fullens, Tenn.)	100 00	
Mt. Zion Seminary (Ga.)	200 00	
University Grounds (Chattanooga)	31,000 00	
		$70,748 92
Balance in Treasury July 1, 1885		286 82
Total		$174,752 53

REPORT OF THE AUDITING COMMITTEE.

CINCINNATI, O., *Feb.* 1, 1886.

To the Executive Committee:

We have made a careful and thorough examination of the accounts and vouchers of Dr. R. S. Rust, Corresponding Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church, and also of Dr. Earl Cranston, Treasurer, for the year ending July 1, 1885, and find the same correct and satisfactory, and have canceled the vouchers of the Secretary. We would respectfully present the following statement:

FINANCIAL STATEMENT.

Cash balance in Treasury July 1, 1884	$542 47
Received from Fall Conferences	28,493 83
" " Spring "	42,903 00
" " other sources	30,791 43
" " students' tuition	15,570 42
" " South Carolina	5,800 00
" " sale of real estate	12,651 38
" " Slater Fund	6,500 00
" " Peabody Fund	500 00
" " Annuity Fund	31,000 00
Total receipts	$174,752 53

DISBURSEMENTS.

General expenses, as per vouchers canceled	$143,466 11
Real estate in Chattanooga	31,000 00
	$174,466 11
Cash balance in Treasury July 1, 1885	286 42
	$174,752 53

A. SHINKLE, J. J. HIGHT, } *Auditing Committee.*

RELIGIOUS INFLUENCE.

We congratulate our friends on the cheering intelligence that revivals of religion, of remarkable power, have been enjoyed during the year in nearly all the institutions under our care. In several of them almost every pupil has professed saving faith in Christ, and entered zealously upon Christian work. Our teachers are thoroughly consecrated to their mission, and with Christly spirit they move among their pupils, attracting them by their lives and teachings to Jesus and to a holy life. Their constant aim is to develop intelligent Christian character, and God is crowning their self-sacrificing labors with encouraging success.

CONCLUSION.

We have briefly submitted our cause for your prayerful consideration; the facts concerning the character, condition, and extent of our work are before you; the needs of our teachers and schools have been stated; the first-fruits of our mission of nearly twenty years of toil begin to appear; but the glorious fruitage of the future, eternity alone can reveal. Shall the work so auspiciously commenced, so successfully prosecuted, so full of inspirations, so encouraging in results, be embarrassed for the want of the funds to prosecute it, which funds the members of our Church can, without much sacrifice, provide?

In behalf of the Board of Managers,

RICHARD S. RUST, *Cor. Sec'y.*

BOARD OF EDUCATION.

DIRECTORY AND EXPLANATIONS.

CORPORATE NAME: The Board of Education of the Methodist Episcopal Church.

OFFICE: 805 Broadway, N. Y., adjoining the offices of Book Agents, Editors, and Bishops.

Charter, Organization, etc.—See Tract No. 5, Society Series, which is furnished gratuitously to all applicants. See also Discipline, ¶ 262, §§ 5, 6, 7, also ¶ 558.

The Annual Meeting of the Board is held in New York in the month of November.

Officers—*President*, Bishop Harris; *Recording Secretary*, J. W. Lindsay; *Treasurer*, O. Hoyt; *Corresponding Secretary*, D. P. Kidder.

The Corresponding Secretary has charge of all the correspondence and executive business of the Board. His official address is 805 Broadway, New York.

The Treasurer, Hon. Oliver Hoyt, receives from the Corresponding Secretary and the several Book Agents all remittances, and holds all funds of the Board, subject to the approval of the Finance Committee.

N. B.—As the Treasurer's counting-house is in another part of the city, it is for his convenience to have the details of accounts kept at the office of the Corresponding Secretary.

The Available Funds of the Board are the proceeds, (1) of the General Educational Fund of the Church; (2) of the Children's Fund, both supplemented by annual collections made in the churches, and specially by those of Children's Day; also by special donations.

The Disbursements are made in loans to candidates for the ministry or missionary work, to aid them in securing a thorough education. Preference is always given to grown-up Sunday-school scholars, and also to Conferences that send their educational collections to the Board.

To secure Loans application must be made in a form prescribed by the Board, and furnished to all who desire it. The demand for loans from worthy applicants is at this time very great and very urgent. In nearly all parts of the country there are promising youths of both sexes anxious to devote their lives to Christian work, but who are unable to secure the advantages of our schools without a little help. Help furnished, in the form of loans, encourages their self-respect, stimulates their efforts, enables them to accomplish their object, and, as a rule, returns in due time to aid others. Hence the claims of the Board for co-operation on the part of those who desire to do good are very great.

The Plan of the Church is to give all, even the children of the Sunday-school, an opportunity to co-operate in promoting and securing a higher education. In this manner, the attention of the young is roused to their own responsibilities and privileges, and many are started in a career of self-development who otherwise would not think a thorough education possible. Nine tenths of all who are now receiving aid from the funds of the Board are grown-up Sunday-school scholars. The children of the present day and of the future will receive similar aid in their turn.

Donations and Legacies are solicited for these objects. Persons making devises of real estate to the Board by will are requested to observe the following form:

I give and devise to "The Board of Education of the Methodist Episcopal Church," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say:..... To have and to hold the same, with the appurtenances thereof, to the said Board, its successors and assigns forever.

Bequests of money should be appropriately varied.

Persons making Bequests or Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 805 Broadway, New York, and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

CLAIMS OF A GREAT CAUSE.

THE cause of Christian Education, as represented by this Board, deserves to be regarded as practically fundamental to all the broader forms of church work.

This cause points to the appropriate outcome of the great system of instruction commenced in our more than 20,000 Sunday-schools. It is the legitimate counterpart of our Church Extension enterprise. The task of building the numerous churches called for by our growing population would be shorn of its chief hopefulness if our schools were not educating an adequate supply of ministerial candidates to occupy the pulpits of the churches erected. If, moreover, we are ever to meet our responsibilities to the millions of freedmen and their descendants in our country, we can only hope to do so by educating teachers in our schools for their instruction. So in the cause of missions. In order that the Church may effectually prosecute hopeful efforts for the conversion of the world, an ever increasing number of missionaries must be trained up and qualified to go among the nations of the earth.

Now, by the authority of our Church, the support of this great cause is practically committed to the efforts that may be made on and in connection with a designated day of each year. It may, therefore, be seen that the honor and interests of the Church largely depend on the *universal* and *proper* observance of that day. We therefore appeal to the several ministers, members, and friends of the Methodist Episcopal Church to do all they can, both individually and collectively, to make next Children's Day a great success both as to its local and pecuniary results.

To do less than this will be to halt in a career of progress, and disappoint the awakening anticipations of hundreds of our youth who are already looking to the Children's Fund as the star of hope which is to lead them upward from the low plane where their lot has been cast, to high attainments in knowledge, and corresponding positions of usefulness.

ACTION OF ANNUAL CONFERENCES.

South-east Indiana.

Children's Day.

We recognize with great gratitude the large achievements and growing usefulness of the Board of Education of the Methodist Episcopal Church, and the increasing interest taken in Children's Day collections for its support; therefore,

Resolved, That we will give special attention to Children's Day and its objects in all our charges.

Southern Illinois.

Your Committee on Education report the following: We rejoice at the increasing good results of Children's Day, as it sends its help abroad and strengthens the grace of giving at home. We trust none of our pastors will fail to encourage this method of raising money for Christian education. And we would caution our brethren against the temptation to make our children's collection the only one for the charge, instead of following the disciplinary direction to take an annual collection in all our congregations for education.

Des Moines.

Board of Education.

The work of the Board of Education in assisting students preparing for the ministry in our own Conference, shows that the Board is doing a most important work for the Church and deserves its hearty support.

We congratulate our Church upon the great success of Children's Day during the Conference year, and commend its universal observance to our people. We also recommend that the entire collection for education be taken on one day, that we may thus secure one half of the whole contribution for use in our own Conference.

North-west Iowa.

Children's Day.

Within a few years the Children's Day has been so developed as an institution as to spread over all parts of the Church. The exercises of this day are, in themselves, a great blessing to the Church and children participating in them, and as a result thousands of both sexes have been aided without compromising self-respect in securing a sound education.

We recommend that more than ever this day be observed with suitable preparation in every Sunday-school, and, as far as practicable, on the day set apart for it; postponements of these services rarely proving successful.

Other causes, good in themselves, are trying to copy the Children's Day idea and plans. We suggest that the interest and success of this

day shall not be permitted to suffer by these efforts; and that the moneys contributed be forwarded at once to the General Secretary, at 805 Broadway, New York, except when the regular collection for education is taken in connection with Children's Day; then one half shall be sent to Dr. Kidder, and the other half to Wm. F. King, D.D., at Mt. Vernon, Iowa.

Dakota.

Children's Day.

Your committee regard with profound gratitude the increased and increasing interest manifested in the cause of general education as represented by the observance of Children's Day.

That we regard the observance of the day as beneficial to the local church.

That we recognize the necessity of binding our young Conference to the Church at large as closely as possible by means of our connectional institutions, and we urge our members, wherever practicable, to observe Children's Day according to the disciplinary plan.

Minnesota.

Board of Education.

Under the able management of Dr. Kidder, this society has become increasingly practical and useful. Children's Day has come to stay. We appreciate the willingness of the Secretary of the Board to respond to the application for loans, and we recommend that Children's Day, the second Sunday in June, be observed in all our churches, that sermons be preached on education, and the collections forwarded as soon as possible to the Secretary of the Board in New York.

Pittsburg.

Board of Education.

Your Committee recommend that the last year's action of this Conference be re-affirmed, namely: "Your Committee recommend that this Conference join with the late General Conference in requesting 'all our ministers, churches, and Sunday-schools, from this time forward, to enter heartily into the observance of Children's Day on the plan originally proposed and distinctively defined in the Discipline of our Church.' We further submit for your adoption the following:

"That we recommend the observance of the second Sunday of June in all our charges as Children's day, and that a collection be taken on that day which may be divided as provided for in the Discipline, between the Children's Day Fund and the Educational Fund."

It is encouraging to find that suitable action in reference to our general educational interests, like that quoted above, has come to be recognized as appropriate to each Annual Conference from year to year.

OUR EDUCATIONAL MONTH—ITS PRIVILEGES AND DUTIES.

The action of successive General Conferences, by which Children's Day and its collection for the Children's Educational Fund have been appointed for the second Sunday in June, has practically made that the month for the public educational collection in all our churches and congregations. It is another illustration of the prophecy, "A little child shall lead them." It is also another instance in which we, as a Church, have been providentially led to measures wiser than could have been contrived in advance.

Advantages.

There are some obvious advantages in the arrangement thus established, for example:

1. In having a given period of the year for simultaneous action in so good a cause.
2. The period is usually one of the most agreeable of the year.
3. It is that in which nearly all of our educational institutions have their anniversaries. Thus the associations are favorable.
4. It is one in which few, if any, of our Annual Conferences hold their sessions; consequently, the ministers may be expected to be present in their charges and free to co-operate.

Inferences.

A. *Things that Should be Done.*

1. Every charge should join in observing the educational day of the Church, and should endeavor to make the most of it for the objects proposed.
2. Timely plans and efforts should be made to realize the best possibilities of Children's Day, both for local influence and for co-operative connectional results; in other words, to instruct and profit as well as please the children, and also enlist their benevolent sympathies and efforts to enlarge the Children's Educational Fund.
3. The efforts of the Sunday-school should be morally and materially supported by the Church and congregation. Hence,

unless some other period of the year is fixed upon as a better time for the public educational collection, which was appointed as a duty of every church as far back as 1864, that should be taken additionally to and distinctly from the collection in the Sunday-school.

4. It is only when those two collections are taken that any division should be made of their proceeds. The Discipline neither provides for, nor authorizes, any division of the Children's Day collection proper, but only of the joint proceeds of "all contributions of the day," when the public educational collection is taken on Children's Day. The specific provisions of the Discipline should in no case be overlooked. See ¶ 262, §§ 5, 6, 7.

5. In case of the two collections being taken on Children's Day, one half of the gross amount is to be paid over to the Conference auxiliary of the Board of Education, if there be such a society, otherwise to the treasury of the Parent Board, together with the other half belonging to it by special appointment.

6. In case there is but a single collection, it should be sent to the Board of Education at New York in aid of the Sunday-School or Children's Educational Fund.

B. *Things that Should Not be Done.*

1. No church should neglect to take its public educational collection at some proper time, on the ground that the Children's Day collection is educational in its character.

2. Specially should no church or minister rob the Children's Sunday-School Fund of its just due by taking away any portion of the Children's Day collection taken in the Sunday-school, as an apology for the neglect of the church and congregation to do their duty.

Suggestions.

1. Instead of taking narrow or one-sided views of the educational interests of the Church, a spirit of broad and noble generosity should be cultivated in support of them all and of each in its proper relations.

2. According to the spirit of the Discipline, the proper work of Conference educational societies as auxiliaries of the Board of Education is to do within their own boundaries a work similar to that which the Board does throughout the connection and its mission fields, namely, that of aiding needy and worthy students to secure an education. When this is done, there is a practical identity in the objects and uses of both the public and the Children's Day educational collections, analogous to that of the congregational and Sunday-school offerings to missions. The only rivalry, therefore, that ought to exist should be that based upon a mutual desire to excel in good deeds and to accomplish the grandest results.

Exception.

It may here be said that when any Conference has on hand the task of building or endowing an institution, it will be bad policy to rely on mere collections which will often serve only as an apology for the larger gifts and special subscriptions which are necessary in such undertakings. In such circumstances, therefore, and where it is deemed necessary to utilize the public educational collections for emergencies, it is better, according to the judgment of the wisest among us, to separate them from Children's Day. More time and attention can then be given to them with a better prospect of adequate results.

Attempts to raise large amounts by annual collections in churches have usually proved mortifying failures. Hence it will be wise to let the experience of the past suggest more effective measures for the future. Let the congregational collections be taken for those phases of the educational enterprise that all can appreciate, but let large subscriptions be also secured from all who are able to give them.

The great thing wanted among us is such zeal in behalf of Christian education as will prompt us to the most generous efforts in the various lines of church activity to which we are pledged. Let this be manifested, and we may confidently expect our institutions to be multiplied and strengthened, while the number of their students will be proportionately increased and other corresponding results promoted.

EDUCATIONAL ENTERPRISES OF THE METHODIST EPISCOPAL CHURCH.

There is reason to believe that comparatively few persons have accustomed themselves to consider the full magnitude and promise of the educational work of our Church as a whole. Many friends of education, practical educators not excepted, seem to become so absorbed in what relates to their particular spheres of action as to give little attention to various other phases of educational influence and activity. All such may derive increased inspiration from familiarizing themselves with those broader views which, while not minifying the importance of local or individual work, will, in fact, magnify it by showing its proper relation to a grand system of effort which extends its influence around the world and challenges the co-operation of millions of people.

The present is a favorable period for the study of the subject in this view. The recent observance of the centenary of organized Methodism in America has directed attention more fully than heretofore to the early efforts, and, in fact, the struggles of our fathers, to plant educational institutions as a part of the work of a rising Christian Church. We who occupy the field at the opening of the second century have an opportunity of estimating the value of those early efforts in the light of what has been accomplished by them, both directly and indirectly, in the line of natural sequence.

Our Institutions.

A careful collation of facts shows that, in addition to the 141 institutions of the Methodist Episcopal Church, reported to the General Conference, as actually in operation at the beginning of 1884 (aggregating in their property and endowments over $14,000,000), there had been in action during the century then closed not less than 77 others which, for various reasons, had ceased to be enumerated. Some had been unfortunately located, some had gone into other ownership, some had been absorbed in larger institutions, and some had become extinct from unknown causes, not, however, without having done good service in their day. Thus a grand total of 218 institutions

had been founded in the direct interest of the Methodist Episcopal Church, while 59 more had been opened by friends and, in many cases, ministers of the Church, although held in private ownership. The full history of those numerous schools can never be written, neither, probably, can their full influence for good be adequately estimated.

But we have now to do with the present and future. In this aspect of the case we may assume that of our 150 or more schools, of various classes and grades, now actually existing in the interest of the Methodist Episcopal Church, all, or nearly all, are well located and prepared to do efficient work. In many cases, however, much more needs to be done to give them the highest degree of efficiency. Better buildings need to be erected, and larger endowments secured. For these objects strong claims exist on local and sectional liberality. It ought to be the pride of every Annual Conference to have within its bounds, or at least within its direct patronage, a good classical seminary, and of every group of three or four Conferences to have a well-endowed college or university. For these objects no efforts should be spared or underestimated. While throughout the Northern States liberal and persevering efforts in this line can hardly fail to accomplish complete success, there is a large section of our country where the conditions of success do not at present exist. In this state of the case it has been allotted to the Freedmen's Aid Society to raise funds specially to aid in building up institutions throughout the Southern States, both in behalf of white and colored people. Grandly has that Society prosecuted its work, and richly is it entitled to the largest liberality of the whole Church in carrying that work forward to its desired completion.

Our few theological schools are wisely located in the Eastern, Middle, and Western sections of the Church, leaving a vacancy on the Pacific slope for one about to be supplied. As these schools have severally found liberal friends at or near their beginning, so it is to be hoped that they will continue to be the objects of large benefactions.

In addition to this system of schools in our own country is the great educational work so effectively begun by the parent Missionary Society and the Woman's Foreign Missionary Soci-

ety of our Church in foreign lands. All experience in evangelizing the heathen has shown the importance of the Saviour's precept, "Go teach." Thus the work of Christian education has been authoritatively and practically associated with the work of evangelization throughout the world.

Board of Education.

Superadded to its institutional work, including its more than 20,000 Sunday-schools, the Methodist Episcopal Church now has its Board of Education, a grand central agency designed to unify, vitalize, and extend its entire educational work. This Board is connectional in its organization and plans, and in this character appeals to the whole Church for its support, while at the same time it diffuses its benefits to actual students in every part of the Church. It thus makes it possible for the least and the lowest among us to co-operate practically with the direct work of Christian, education, and also possible, through the aid it is prepared to offer, for the poorest child in our Sunday-schools to aspire to the highest education provided for by the Church.

Thus it may be seen that no one institution or class of institutions represents in any adequate degree the combined educational enterprise of the Methodist Episcopal Church as a whole. Classical seminaries and academies are the feeders of the colleges and universities, the latter, in like manner, being preparatory to the theological and other professional schools, while the Board of Education aids all alike and does much more.

Functions of the Board.

As the appointed head center of the whole system of institutions, the Board of Education holds a common relation to all the schools included in the system, and is designed to do a most important work which neither the institutions nor their officers have the opportunity or authority to do. Its functions in this regard are manifold, for example:

1. It collects and publishes the statistics of all the schools, and thus represents them to each other as well as to the whole Church and the public.

2. It gives counsel, when consulted, as to the proper loca-

tion and organization of schools about to be founded, and is absolved from the responsibility of aiding new institutions that do not in these respects seek its counsel according to the plan of the General Conference.

3. It stretches out a helping hand to those worthy youth in all parts of the Church who need aid to enable them to pass from our Sunday-schools up into our literary institutions, and thus get started on thorough and progressive courses of study.

4. In accordance with the plan of the Church, it keeps the cause of education in all its most important aspects before the Conferences and the people, and serves as an agency between the liberality of the latter, and the youth and the schools they would desire to benefit.

Conference Auxiliaries.

The work of the Board is also supplemented by that of Auxiliary Societies in a number of the Annual Conferences, so that jointly hundreds of students are being aided every year in the actual prosecution of their studies, and thus put in the way of thorough training for public usefulness. In the same manner great numbers of the institutions of different grades are being encouraged by the attendance and progress of some of their best students, who, but for the aid of the educational funds of the Church, would not be able to continue, even if to begin, their studies.

If there has ever been organized and carried into effective action a more complete and efficient system of educational effort in any Church in Christendom, we would like to be referred to some record or description of it.

Now, as opportunity is the measure of responsibility, it is apparent that the ministers, members, and friends of our Church are called upon to do a great work by means of the agencies thus prepared to their hand. We, therefore, plead for enlarged liberality in this line of Christian effort, referring, at the same time, to the statements of facts which are to follow as arguments corroborative of the plea we make both in behalf of the larger and smaller gifts which it may be within the power of any to make.

EDUCATIONAL GIFTS AND LEGACIES.

It was a striking prediction of our late Bishop Simpson, made during the closing period of his life, that, ere long, gifts in aid of Christian education would become the favorite form of benevolence in the Methodist Episcopal Church. That prediction is believed to have been based partly upon the intrinsic merits of the object, and partly upon a tendency in recent times, of which there have been many interesting exemplifications in our country and several in our own Church.

By means of an official record, kept by the Bureau of Education in Washington, it is known that in the twelve and a half years, extending from 1871 to the end of June, 1884, not less than $87,225,851 were given by private individuals for various educational benefactions in the United States. If to that sum be added the $1,476,579 which were disbursed in the Southern States from the Peabody Fund, the large aggregate of $88,702,430 is reached, or more than an average of seven millions of dollars a year. It may be safely inferred that these figures fall below rather than exceed the full facts, since many smaller gifts, and generally the disbursements of educational societies, reaching, as a whole, large aggregates, fail to be embraced in the public record. But taking the figures quoted as they stand, they afford encouraging proof that many people have formed wise conclusions as to the proper uses of wealth. In this character they represent examples of beneficence worthy of extensive imitation.

No Monopoly of Privilege.

Let it not be thought that the privilege of doing good is limited to those who, in the popular sense, are wealthy. Nothing is clearer than the Scripture doctrine that the true value of benevolence in the sight of God is "accepted according to that a man hath and not according to that he hath not." Hence those who have a willing mind should not defer benevolent action which it is in their power to accomplish, in the hope of doing more at some future time, or possibly when they are dead.

The certain expenses and the uncertain results of the administration of estates should serve as a warning to persons who may be sure of doing good while living, but who are liable to be defeated as to their best intentions by undue procrastination. Besides, right and prompt action, while living, may greatly increase the capacity of action both in this life and beyond. "Give, and it shall be given unto you," is the Saviour's rule, which, not in a selfish but benevolent spirit, all may hopefully follow.

Great Promise of Educational Benevolence.

Among the possible ways of using the means which God may have bestowed upon good people, those which tend to promote Christian education, as a means to increased Christian usefulness, are among the noblest which can enlist human thought or sympathy. While, on the one hand, the hoarding of wealth to be entailed on children or relatives is, in itself, dangerous in many aspects, and chiefly for those who may come into possession of it without toil; on the other, the use of it to enable young persons of talent and piety to emerge from obscurity into spheres of public usefulness is an unmingled benefit. Not only so, but it is one of the most hopeful modes of projecting good influences down the ages. Each individual who, by an educational benefaction, creates or strengthens a power for good, is certain to touch and favorably influence many other individuals whose conjoined and accumulating influence may be expected to go on widening and increasing forever.

Specially are the Educational Funds of our Church, as administered by the Board of Education, adapted to promote progressive and multiplied results. They are not donated to individuals, and thus absorbed at the beginning. On the other hand, they are loaned in small sums to encourage large individual efforts on the part of those who receive them with the expectation of their being repaid (except in the case of foreign missionaries) to be re-issued again and again for similar purposes. Thus the gift of $100 to the Children's Educational Fund may be expected, in the course of a hundred years, to aid successfully from ten to twenty students to accomplish

each a year of advanced study, and again to have returned to the treasury to be ready to repeat similar benefits during each century that may follow, as long as the world endures.

Timely Action Called For.

While, therefore, we urgently plead for enlarged liberality in the building and endowing of institutions in all parts of the land, and especially in the South and in foreign mission fields, we also plead for prompt and large bestowments upon the Educational Funds of the Church, by means of which greater efficiency may be secured for the immediate and future work of our entire educational system wherever its influence is felt.

In view of the great interests we represent, we implore all readers of these lines to immediately consider whether it is not a possibility and a duty to consecrate at once a portion of their means to aid the cause of Christian education. While believing in the rule that it is best for every one to do good so far as possible while living, and therefore not advising delay for slight causes, nevertheless we recognize the fact that circumstances sometimes prevent the doing at once what may be reasonably expected to be done at a later period. In such circumstances let not the duty of making a suitable will be postponed. The execution of such an instrument is only a wise precaution which need not prevent the individual from becoming his own executor, should he be spared to do so.

Respectful Suggestions.

Whoever desires to make a will for a benevolent object should call in the wisest counsel available, so that all appropriate legal formalities may be complied with. As those formalities differ in different States, it is hardly possible to give definite instructions that will answer alike in all places. Nevertheless, the following forms should be every-where observed by persons wishing to provide for legacies to be held or administered by the Board of Education. The same should be duly incorporated in a carefully drawn and legally executed last will and testament, namely:

1. For a gift of money:

I give and bequeath to "The Board of Education of the Methodist Episcopal Church," incorporated by the Legislature of the State of New-York, the sum of .....dollars ($.....), and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

2. If it be a devise of land or real estate, the following form should be observed:

I give and devise to "The Board of Education of the Methodist Episcopal Church," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say:.....
.....
To have and to hold the same, with the appurtenances thereto, to the said Society, its successors and assigns forever.

Persons making bequests or devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at 805 Broadway, New York, and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

It is the privilege of any donor to the Funds held by the Board of Education to indicate whether he would wish to have his gift or legacy funded and only the interest used, or to have the principal disbursed in the form of educational loans. Those who wish to pass their gifts directly into the brain and heart of living students, should give to the Children's Educational Fund. Those who wish their offerings to be held in permanent trust, the proceeds only to be used from year to year, should direct them to the General Educational Fund. Moneys disbursed from either Fund, with the exception of what is loaned to those who become missionaries, may be expected to return every few years to be reinvested in like manner perpetually. More promising opportunities of setting in motion great and ever-multiplying agencies of good are hardly possible to be offered. May the responses both in number and amount be worthy of the object.

The Scriptures teach us that "to him that knoweth to do good, and doeth it not, to him it is sin."

CHILDREN'S DAY, AND THE CHILDREN'S EDUCATIONAL FUND.

One of the happiest inspirations that ever was vouchsafed to a Christian Church was that which prompted our authorities to institute a Children's Day as a special auxiliary to the Children's Educational Fund. Something of the kind was a necessity, otherwise in the earnest competition of what, by some, are considered the larger benevolences, the educational wants of the children of the Church were in danger of being overlooked or crowded out. But under the authoritative action of the General Conference of 1872, all excuses for neglect or indifference on that subject were taken away A day, happily chosen as to season, was appointed, in which, throughout the whole Church, there should be simultaneous action in behalf of a cause toward which it was believed that the heart of the Church was warm. Time and proper effort only were necessary to demonstrate that the action was wise and providentially guided. From small and feeble beginnings, in which methods had to be experimented, the observance of Children's Day has come, in a few years, to be an acknowledged power among our agencies of Christian benevolence. On the part of the Church, as well as of her children, it has been welcomed as a fitting thing to devote a chosen Sabbath every year to the special interests of those who are the hope of the future both in Church and State. So popular has this observance become that it has been rapidly and enthusiastically taken up by other Churches, so much so, indeed, that we need to keep up both activity and perseverance, lest we lose our crown.

A high standard of Services to be Maintained.

While we may rejoice that others profit by our example, we also need to be on our guard lest, by vague ideas as to the special object and higher purpose of the Children's Day, they unintentionally divert us from its grandest and noblest possibilities. Some minds are so easily satisfied with half ideas that they prematurely take up the notion that a Children's Day should be chiefly occupied with the entertainment if not the amusement of children.

A stern reprobation of all such ideas is given by our Church

in choosing the Lord's Day for her Children's Day. Nothing, therefore, inharmonious with the sanctity of the Sabbath should be considered admissible to any plan of Children's Day exercises. Such a course would be as wrong as it is unnecessary. Facts prove that children can be profoundly interested in sacred and substantial things. Hence, appropriate church services, including an annual education sermon, children's baptisms, and adult offerings to the cause of education, may, on Children's Day morning, well precede the special services of the children, and the Sunday-school in the afternoon and evening. The reception of children into the Church on that day is an act full of inspiration to young and old. One minister in Wisconsin publicly received nine children on probation last Children's Day. But whatever other exercises are held, great prominence should be given to collecting the offerings of the children and their friends for the Children's Fund. The best results in this line cannot be secured without timely preparation and the adoption of skillful methods. As this offering comes but once a year it seems only fair to allot to it either the weekly contributions in the Sunday-school of the preceding three or four Sabbaths, or of the whole month of June.

Systematic efforts Called for.

Thus far in the history of Children's Day comparatively little attention has been given to systematic efforts in behalf of the Fund. That the aggregate results have been increasing from year to year is, indeed, cause of congratulation as well as an indication that the time has now come when a definite ideal should be placed before the Church, and all proper efforts made to attain it. What that ideal should be for the present was clearly foreshadowed in the original plan, which, as far back as 1868 (see Discipline of that date), recommended the annual raising in our several Sunday-schools of an average collection of five cents for every member.

One reason why that particular feature of the plan has not been more dwelt upon up to this time has been because averages in reference to collections have been so often perverted by being wrongfully assumed as the measure of duty for those

who ought to give more. The proper idea of an average, as applied to such an offering, is that it should provide a suitable amount to be counted in behalf of every one of the youngest and poorest children, some of whom really cannot of themselves give at all. It, therefore, implies large and liberal offerings on the part of those who can do more, thus bearing the burdens of others who are poor or unfortunate.

To give just efficiency, therefore, to the plan of securing an average offering of five cents for the several members of our Sunday-schools, the pastor and officers should consider in advance: 1. What a strict construction of the plan would require from their Sunday-school, as a whole. 2. Then, comparing the circumstances of their school with those of others less favored, they should consider what its members and friends ought to do toward making up a grand average in behalf of poorer schools, including those of the frontier, and of the freedmen. When these two amounts are aggregated, the whole should be apportioned to different classes and individuals, enlisting, if practicable, canvassers for special subscriptions.

The demand for Liberality Urgent.

Let all be assured that the claim for large liberality in this line is extremely urgent. The experiment of the year just closed proves that enlarged offerings will be necessary as a means of keeping pace with the increasing claims of the worthy and needy among us who are aspiring to an advanced education. Happily our plans are now so adjusted that the offerings of the whole Church can, if needed, be directly applied from year to year to aid actual students in our schools. Thus, not only is a direct appeal made to the liberality of those who in this department represent the Church, but the power of the board, as a disbursing agent, is, to a great extent, put within the control of its friends. All, therefore, who would wish to have large appropriations made each autumn for loans to students should send up each summer large collections to enable the Board to make them. On the plan thus explained, the actual and current claims of our worthy youth now striving to fit themselves for enlarged usefulness become the direct object of each Children's Day offering. The

response from year to year must be accepted as the measure of the Church's interest in that object. We sincerely hope that it will be found to be a growing interest, keeping pace with the expansion of our work in every part of the world. Let it be continually remembered that what we do in this respect has a direct reference to the adequate supply of missionary workers in foreign lands, as well as to that of trained candidates for our pulpits at home.

It is also not to be forgotten that the children who now help in aiding their older brothers and sisters who have advanced to the higher schools, will be, in their turn, entitled to similar aid when needed. A happier mode of illustrating the great advantages of the Golden Rule could hardly be devised.

Advantages of the one Day.

It should be remembered that the only collection appointed by the Methodist Episcopal Church to be taken on one and the same day throughout all her borders is that in aid of the Children's Educational Fund.

There are some striking advantages in this appointment of a simultaneous service to be held in all the congregations and Sunday-schools of a great Church. Among those advantages we may enumerate the following:

1. The creation of an annual jubilee six months removed from Christmas and at a period of the year when without some such stimulus Sunday-school interests are in danger of flagging before the heat of summer.

2. The giving of general notice and ample time for preparation.

3. The removal of all excuse for forgetfulness or procrastination.

4. The inspiration of a great and co-operative movement in which hundreds of thousands are joining in the same responsive readings, singing the same songs, and offering their gifts for the same grand object.

So far as we have learned, any disadvantages resulting from this proposed unity of action are wholly exceptional, such as bad weather or some local hinderance. Such disadvantages can generally be avoided either by anticipation or postponement. In every place it is well to consider and determine in advance just what will be done in the case of bad weather, so that all can govern themselves accordingly. Sometimes unlooked-for embarrassments may be remedied by repetition.

ADVANTAGES OF EDUCATIONAL AID.

To show how greatly many worthy students need such loans as the Board of Education supplies, and how highly such aid is appreciated, not only by the students but by their instructors, a few extracts are subjoined from our correspondence.

The principal of a prominent seminary in New England writes:

I have never realized the importance and usefulness of the Educational Society as *now*. May the ministry be faithful to its interests! It is a joy to see the smile of satisfaction and to hear the *shout* of gladness and thanksgiving with which these students greet the *relief loan*. They all understand that it is not a gift, but it is a wonderful "lift" just now, when their strain is heaviest. Again, with thanks, in their behalf, I am

Yours in the Work.

The president of one of our oldest colleges in the East writes:

Every claimaint on the list represents his needs as very urgent, and that he is not able to get through the year without this aid. So far as I can judge, this is really the fact. Of course they must accept whatever aid you can give; but, so far as I can see, without the aid expected, they will have, without exception, to stop. It will be a peculiar satisfaction to me to represent the good work the Board of Education is accomplishing. Every year deepens my sense of its importance.

The president of one of our colleges in the West writes: "The longer I am in this educational work the more I see the vast good effected by the Board of Education."

Another western college president in acknowledging a remittance for students says: "It will do a great good." He has often written at greater length to the same effect.

Teachers in our institutions of all classes and grades in the South are peculiarly emphatic in their representation of the essential importance of the aid the Board is rendering to their students.

The following is from the president of one of our theological schools:

I desire to thank you and the Board of Education for the great service you have rendered the struggling students of this institution. In fact many of them could not have continued their studies but for the timely aid thus rendered them. I wish for your Board continued success and abundant resources for the enlargement of its noble work.

PLANS FOR CHILDREN'S DAY, 1886.

Children's Day will this year come on Sunday, the 13th of June. Since "time flies," and in order to be utilized to the utmost needs to be taken "by the forelock," it is well to forecast somewhat as a means of securing the best possible results. We have, therefore, to request of all pastors, and through them of all Sunday-school superintendents, to begin early to talk about next Children's Day, and to make general arrangements for its proper celebration. Let us every-where adopt as our motto for the event and its results the significant and inspiring word PROGRESS.

On the part of the Board of Education preparations are being made to do its part, if possible, better than ever before. They will embrace the following publications:

1. An Annual Report of great value, to be issued during the month of March. The Report will contain (1) the proceedings and statistics of the Board of Education; (2) the action of many Annual Conferences; (3) reports of Children's Day celebrations in all parts of the United States and in various foreign countries; (4) a list of the literary and theological institutions of the Methodist Episcopal Church; (5) an exhibit of the work done by the Board of Education and its auxiliaries; (6) a list of receipts from collections in 1885 arranged by Conferences and districts.

N. B.—Two copies of the Report will be sent to every pastor whose address is known—one for himself, and one for his chief Sunday-school superintendent.

A copy will also be sent to every annual subscriber or donor of one dollar whose name and postal address shall be furnished for that purpose.

2. A new and attractive programme for the Children's Day services of this year will be published by the Book Agents, to be sold at all their depositories at the rate of $1 per hundred, post-paid. This plan was generally accepted and sanctioned throughout the Church last year as not only just and proper, but as the only one on which, in the rapid expansion of this

cause, a timely supply can be furnished in all parts of the country.

3. Supplement No. 1 to the "Manual of Hints and Helps for Children's Day," heretofore published and still kept on sale, will this year be issued, covering four large pages and containing fresh matter adapted to extend and vary the regular programme. Six copies of this Supplement will be sent gratuitously with every order for 100 programmes, and in that ratio for larger or smaller orders.

4. The Children's Red Letter, to be sent gratuitously, as heretofore, on application in the usual form to the Educational Secretary, 805 Broadway, New York. A limited supply of the Red Letter of 1885, addressed to adults, being still on hand, copies will be sent, when asked for, while the supply lasts.

☞ Specimens of the Programme for Children's Day, of the Supplement to Hints and Helps, also of the Red Letter of 1886, together with a form of report and a return envelope, will be sent to all pastors with the Report.

It is specially desired this year to enlist in behalf of our enterprise the active co-operation of all members of the Committee on Education required to be appointed by each Quarterly Conference. In this view several tracts have been printed which, on application, will be sent to any pastor for the use of his committee, provided he will make a close estimate of the number that will be needed and actually used for the advantage of the cause.

The following is a list of the tracts or circulars thus far prepared. It is subjoined that selections may be made in requesting supplies for personal use or for distribution:

Committees on Education—The Duties of Members.
Our Educational System.
Education for the Masses and the Ministry.
Origin and Establishment of the Children's Day.
Importance of Educational Gifts and Legacies.

This list may be enlarged hereafter.

THE METHODIST BOOK CONCERN.

CINCINNATI HOUSE.

The Cincinnati house has made valuable additions to their already replete stock. Some of these are valuable helps to theological and biblical students, others are for Sunday-school libraries and the family circle. We call attention to the following:

The Electric Theory of Astronomy. By B. T. Kavanaugh, M.D., D.D. With an Introduction by Rev. R. H. Rivers, A.M., D.D. 16mo. 241 pp. Price, $1 25.

A Railroad Waif. By Mrs. C. B. Sargent. 16mo. 75 cts.

Workday Christianity; or, the Gospel in the Trades. By Alexander Clark. 12mo. $1.

Life of Edward Thomson, D.D., LL.D., Late Bishop of the Methodist Episcopal Church. By his Son, Rev. Edward Thomson, Ph.D. 12mo. $1 25.

Isaac W. Wiley, Late Bishop of the Methodist Episcopal Church. A Monograph. Edited by Richard S. Rust, D.D., LL.D. Large 12mo. $1 50.

A Happy Life. By Alfred Wetherby. 16mo. $1.

The Thread of Gold. By Mrs. C. E. Wilbur. 16mo. 80 cts.

A Summer in the Rockies. By Anna E. Woodbridge. 16mo. $1.

The Children's Museum. Collections of Sketches, Poems, and Stories. Illustrated. Quarto. $1 25.

Over the Sea, and What I Saw. A Monograph. By Rev. Wilbur L. Davidson. 16mo. $1.

A Digest of Methodist Law; or, Helps in the Administration of the Discipline of the Methodist Episcopal Church. By Bishop S. M. Merrill, D.D. 16mo. $1.

Witnesses from the Dust; or, The Bible Illustrated from the Monuments. By Rev. J. N. Fradenburgh, A.M., Ph.D., Member of the American Oriental Society, the Society of Biblical Archæology of London, etc. Fifty-four Illustrations. 12mo. $1 60.

Sermons and Sayings of Rev. Sam P. Jones. Cincinnati Music Hall Series. Edited by W. M. Leftwich. With an Introduction by J. W. Joyce, D.D. 12mo. 312 pp. Cloth, portrait, $1; same in paper, 40 cts.

New Books for Sunday-School Libraries.

A list of excellent books suitable for the family and Sunday-school, published since January, 1880. These books have been carefully examined, and we do not hesitate to recommend them as safe, instructive, and interesting reading for our young people.

PHILLIPS & HUNT,
805 Broadway, New York.

Under the Apple Trees. By Sophie Worthington. Illustrated. 12mo. $1.

A helpful and inspiring book for girls, showing that a lovely and useful life is possible under the most discouraging and adverse circumstances.

Boy Travelers in Arabia. By D. Wise, D.D. Fifteen illustrations. 16mo. 90 cents.

In this charming volume, brimful of information, are found pictures, sketches, incidents, and scenes in the life of wandering Arabs. If begun, it will be read through.

"Go, Work." By Annie Frances Perram. 12mo. 70 cents.

A book for our girls; full of inspiration and hope. Just the book for mothers to put into the hands of their daughters, or for Sunday-schools to furnish to their scholars.

Phil Vernon and His School-masters. By Byron A. Brooks Illustrated. 12mo. $1.

Full of experiences showing the development of true character.

A Happy Life. By Alfred Wetherby. 16mo. $1.

A story containing lessons of patience, loving-kindness, and charity, and how they combine to make a happy life. Suitable for both boys and girls.

Words and Ways. By Sarah J. Jones. 12mo. $1.

A story of "what they said," "what came of it," in the way of trouble, and how every thing was finally smoothed and peace restored.

Elias Power, of Ease-in-Zion. By John M. Bamford. Illustrated. 12mo. 80 cents.

The careful and prayerful reading of this book will promote a revival of religion in pulpit and pew. For adult members of the Sunday-school and congregation.

The Hallam Succession. By Mrs. Amelia E. Barr. 12mo. $1.

A genuine Methodist story. Some of the characters are English, some American, as the scenes are laid in both continents. It gives a fine description of the founding of the "Lone Star State" of Texas.

Delivered from Afar. By Ralph Roberts. 12mo. $1 50.

A story of to-day. A family exchange a home in a city flat for a settler's ranch in Dakota. Full of vivid pictures and stirring incidents.

The Thread of Gold. By Mrs. C. E. Wilbur. 12mo. 80 cents.

A temperance story, well written, and interesting to young ladies.